UNITED LODGE OF THEOSOPHISTS
BANGALORE CITY.
LIBRARY COPY

THE ARYAN PATH

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

VOL. XVI DECEMBER 1945 No. 12

SMALL NATIONS AND BIG POWERS

[**R. M. Fox** of Eire is already known to our readers as a discerning champion of the rights of all. He writes here on a subject of topical interest and what he says of Eire equally applies to other small nations. H. P. Blavatsky defines what is "due to humanity at large," thus: "Full recognition of equal rights and privileges for all, and without distinction of race, colour, social position, or birth" and adds that such due is not given "when there is the slightest invasion of another's right—be that other a man or a nation; when there is any failure to show him the same justice, kindness, consideration or mercy which we desire for ourselves." It is the oblivion of this golden precept which has brought about the present crisis in human civilization and no lasting peace will be possible for the world unless the fierce selfishness now prevailing in the individual as in the nation is eradicated—ED.]

If Anglo-Irish relations are not to deteriorate it is time that some new approach was made to the question of the rights of small nations. Tory Imperialists have always maintained that there is no place for any conception of national freedom—especially for Ireland—which does not accept Imperial domination. Provided that Mr. de Valera does what we want—they explain with unconscious naïveté—we have no objection to Ireland having complete freedom. A feature of the war situation has been that responsible Left-wing opinion has been dragged behind this Tory chariot.

When the war was reaching its climax I journeyed from London to Dublin with a party of Irish air pilots going home on leave. They could not believe their eyes when they saw the lighted windows from the train on the Irish side. "Put that light out!" they roared in chorus as the train rumbled by. They cheered and shouted.

"Ireland should be in this racket!" said one, when they sat down.

"Not at all!" asserted another. "My people live here. I know the city. How long would the tenements round Gardiner Street stand up against a raid. I have seen too

much of it on the Continent. De Valera is right!"

It was a soldier's opinion. They had no interest in politics. But they were nearer to recognising Ireland's right of self-determination than many politically-minded civilians in Britain.

Quite recently General Smuts reaffirmed that freedom for small nations was the declared aim of the Big Powers just as much as it was in the 1914-18 struggle. But it cannot be denied that many people claiming to be progressive in their outlook are suspicious of—if not hostile to—the whole idea of national freedom. They do not see why the small nations cannot accept the enlightened guidance of the big powers. And they fail to understand that the debacle in Greece is the result of just such a point of view.

It should be perfectly clear that Eire—unless bound by solemn international obligations—was justified in framing her policy in the way she thought would best serve the interests of her people and safeguard her national independence. There were many considerations of military strength or weakness, of vulnerability, chances of internal dissension or civil war if she took sides—which certainly could not be decided for her from outside. The present fact of Partition and the consequences of past bitter struggles could not be ruled out in a realistic estimate of the war situation in Ireland.

Everyone knows that the first intelligent rule for a small man in the event of a big row is to keep out of it. That rule goes for the small nation too. And in the World War even big nations—America and Russia—stayed out until they were attacked. Eire followed exactly the same rule, only she was not attacked, in spite of the gloomy prophets. When Britain and France deserted Czechoslovakia, in her hour of peril, irrespective of their treaty obligations, no one said this proved they had forfeited the right of national sovereignty. And why should Eire be abused for not having a more idealistic conception of international morality than the rest of the world? Why? Because she is a small nation, that is all.

It is against the idea that a small nation should have rights that opinion is being mobilised today. Nazism made the Jews the scapegoat for every offence. An equally unintelligent assumption is that the natural desire—and fundamental right—of small nations to retain their independence is somehow a menace to the world. Nationalism is said to be the enemy of progress. The friend of progress is, of course, Imperialism, jealous of such islands of national freedom as still contrive to exist in this liberated world.

A trick of the reactionaries is to point to Nazism as a horrible example of pernicious nationalism. But if anyone framed an indictment of Socialism based on the conduct of Hitler he would at once be laughed out of court. The Nazis stood for

a perversion of Nationalism just as they stood for a distortion of Socialism. Their propagandists did not talk of the "Nation." Instead they talked of race and blood and soil. The coherent and intelligent theory of nationalism in the political sense —which arose in Europe after the French Revolution—stressed the citizen rights of every member of the nation. It accepted the rights of nations as a further development of the rights of man. Consequently the Nazi idea of the *Herrenvolk*—an Imperialism buttressed by racial obsessions—cannot be reconciled with any belief in nationalism.

Professor Franz Neumann of the Institute of Social Research, Columbia University, in "*Behemoth*"—a masterly analysis of Nazism both in theory and practice—demonstrates with much detail that Nazism is only a counterfeit of Nationalism. He summarises as follows:—

> The national idea usually goes hand in hand with the democratic principle and popular sovereignty, and both were extremely distasteful to German theorists and politicians...whenever German theorists and political figures did speak of the nation, they divorced it from any Jacobin, democratic or political implications, that is from any doctrine of popular sovereignty. A biological race theory replaced the political theory of nationality....Emphasis on the sovereignty of the nation, as such equalises all nations and constitutes a barrier against the assertion of national superiority. If a nation rests on the free decision of free men, no nation is superior to any other. National sovereignty handicaps imperialist expansion. Indeed, whenever democratic states resort to such expansion, they almost invariably abandon the national concept and glorify racial and biological traits that allegedly make them superior to the conquered.

This quotation will bear reading carefully for it gives the clue to the present Imperialist attacks on nationalism and the whole idea of free nations. Historically the rise of the nation state was bound up with the rise of democracy. Its essence was the right of each people to determine its own destinies against irresponsible feudal despots. It gave each man a right and a status as a citizen. These rights have still to be maintained against despots of finance and magnates of industry who override frontiers and exploit countries. It would be a sorry jest at the expense of mankind if out of the World War came the idea of crushing those small nations who have been able to preserve their independence.

World unity and world peace—our imperialist spokesmen announce—demand the subjugation of the small nations. But no man of sense or logic can show that small nations are—or ever were—a menace to world peace. It is invariably the Big Powers that threaten world peace because they are dazzled with the prospect of conquest. Small nations are always in favour of international safeguards. The League of Nations was not shattered because of any assertion of national sovereignty by small nations. It was broken

because the small nations found they could not rely on the Big Powers in that Assembly to use their strength against acts of aggression aimed at weaker peoples.

National sovereignty will continue to handicap imperialist expansion. Small nations will make a stand against oppression and will respect the freedom of other nations. Those democrats who have allowed themselves to be goaded into attacking the sovereignty of small nations are guilty of a great stupidity for their enemies are plainly those big anti-social forces such as manipulated and financed dictators of the Hitler and Mussolini type. It is childish to imagine that small nations can start wars. Even the bitterest critic of de Valera does not charge him with that. But small nations will continue to demand the right to safeguard their interests in times of crisis. That is precisely the offence of which de Valera was guilty during the war. He did not help to crush the Nazis in a military sense. But he stood for the freedom of small nations—an anti-Nazi principle which is still important for the world.

R. M. Fox

AN EDUCATIONAL REFORM

Modern Science having demonstrated the geographical compactness of the world, the schools and universities should now step forward to bring its spiritual or human counterpart home to the people. And this they can do by revising primarily the existing text-books in history and geography, for both go hand in hand in interpreting man, who is conditioned both by climate and by culture. These should be informed with the Wendell Wilkie vision of "One World," and in dealing with the different countries, they should stress, as Marguerite Ann Stewart suggests in the article "Asia in the School Curriculum," published in the *Far Eastern Survey*, for September 12, 1945, first "the understanding of the relation between the geography of each country and the way of life of its people"; secondly, they should "include sufficient information on the history of each people to give the student an understanding of the elements that have shaped their way of life from its beginnings"; thirdly, "they should present the record of the relation of the (different) lands with the West" and fourthly and finally, they should "give some attention to the outstanding achievements and contributions of various oriental peoples to the world." But more than the text-books it is the teachers—assisted by the press, that platform, pulpit and polling-booth,—who have themselves first to be imbued with the truth of the spiritual concept of the unity of humanity. We say advisedly spiritual, for on no other basis is such a concept conceivable as well as cultivable.

W. O. B.: A DEGREE FOR PARENTS

[It is more important that parents should deserve, than that they should receive, respect, and many parents may lay to heart with profit some of the points made in this article by **Dr. William H. Roberts.** "Crabbed age and youth cannot live together," Shakespeare sang and many since have echoed. But Dr. Roberts points the way to peace between the generations. Children bring with them the heritage of their own past, drawn to those parents by old ties of feeling. Well for them, well for their parents, if the relationship is one of affectionate respect on the one side and helpful, understanding guidance on the other.—ED.]

Some day the presidents of all our colleges and universities will address the parents of every graduating class in some such words as these: "Upon you, the fathers and mothers of these young people to whom we have just granted the degree of Bachelor of Arts, in recognition of the vision, the devotion, the intelligent planning, the sacrifice and the patient toil by which you have made their achievement possible, and in gratitude for the service you have thereby rendered to our nation and to all humanity, we confer the degree...."

Just what degree the colleges and universities ought to award is rather difficult to say. Doctor of Philosophy, Doctor of Laws, "Doctor" of anything at all, seem rather absurd. Really none of the degrees in current use seems just the thing.

We shall need, too, more than one degree. There will be many different levels of achievement to distinguish and reward. And we must devise safeguards. Boys and girls sometimes fight their way to an education, success, and usefulness *in spite of* their parents. These, however, are minor problems.

In all seriousness, parenthood *is* an art. It would be easy to prove it the finest of all arts and the one we most desperately need today. To recognize it as such, to award high public honours for success in leading boys and girls into wholesome, useful, happy and beautiful manhood and womanhood, is one of the very first matters to which a really intelligent society will give serious attention.

Many children find in the new contacts and new experiences of college or "the world" only new reasons to respect the integrity and the sound judgment of their fathers and mothers. Young people from such homes are apt to express themselves in some such fashion as this: "I used to think my folks were pretty hard on me. I didn't see any reason or sense in some of the things they made me do, or wouldn't let me do. But now that I've been away from them for a time, and have had a chance to look around a bit, and to compare them with other people, they look pretty good to me.

I've just about decided that they were pretty Wise Old Birds."

Blessed indeed are those parents whose children, when they are grown to young manhood and womanhood, rise up and call them Wise Old Birds. Verily no doctorate, nor any title that society can bestow, can be compared to it.

When it comes to awarding degrees, boys and girls are very nearly infallible. That is because they themselves *are* the degrees. Parents almost always receive exactly the degrees they deserve. There are rare exceptions; but we need not pause to discuss them here.

The art of the parent today is essentially that of the salesman. It is hardly possible to emphasize this too strongly. Parents must "sell" themselves, their standards and their ideals to their children. Fathers and mothers can no longer be merely judges or policemen. We cannot impose ideals on the young by force. Probably successful parents in all ages must have practised salesmanship, whether they were aware of it or not, whether they would have admitted it or not. Fine spiritual qualities cannot be, and never could be, forced. Think of trying to *beat* love and respect into a child. They can only be earned and deserved. And fortunately they *can* be earned and won. When they are really deserved, there is no need to demand them. They are yielded as freely and naturally as iron yields itself to the magnet. They are the unfailing response of young hearts to the magnetic qualities of honesty, intelligence, fairness, honour and courage.

Our fathers seem to have been superbly confident of their own wisdom. We often envy them. But even as we envy them, we suspect that it was a colossal bluff. When we have tried to continue the bluff, the younger generation has promptly and irreverently called it. The rapidity with which it has wilted is evidence of how little real foundation it had.

Parents today must fight for their children. Insinuating personalities and sinister interests, motivated by greed and skilled in all the tricks of suggestion and persuasion, are exploiting the weaknesses of youth in every possible direction. To combat them, parents have only the weapons of the salesman.

Parents who qualify as "Wise Old Birds" study their children as an expert and enthusiastic salesman studies some "difficult prospect" or "tough customer" whose order he is particularly anxious to obtain. As just a human being, a man with rights to prize and defend, he may long to punch one of his "prospects" in the nose. Professional pride and economic interest, however, dictate a very different procedure. A true salesman holds his personal feelings in contempt, as annoying distractions. He subordinates them ruthlessly to the one aim of persuading his prospect to sign on the dotted line.

To sell themselves and their ideals,

parents must practise a discipline of their feelings and emotions even more strenuous. A difficult child is simply a problem to be studied and solved. Anger, horror, shock, are not only futile. They are apt to be positively ruinous. Weakness, cowardice, dishonesty, indecision are nearly if not quite as bad.

The worst people in the world to bring up children, a cynic has remarked, are their parents. This is what young people term "a wise crack." But it does serve to call attention to the fact that the relationship between parents and children is highly emotional. Objectivity, like all fine qualities, is difficult and rare. Only the most strenuous effort, the utmost determination and the complete surrender of self can prevent emotions from confusing judgment at the very times when clear thinking is most imperative.

A college girl awoke with a start one night to find her room-mate standing in front of an open window.

"What are you doing there?" she asked.

"I'm trying to get up courage to jump out and kill myself," was the reply.

With some difficulty the would-be suicide was persuaded to return to bed. In the morning she had no recollection of the incident.

To a psychologist she readily confessed an intense bitterness against her father. With it all, though, was a measure of admiration and affection.

"There are times when I could put arsenic in his soup," she declared. "But I think it would kill me, if I ever should see his pride broken."

A discreet inquiry brought out the fact that the father was a highly respected and exceptionally successful teacher in a large city high school. His principal wrote of him, "He has been very helpful to many boys and not a few girls."

Other boys and girls, plainly, were *problems* to him. He could view their troubles objectively and concentrate his very superior abilities upon the task of relieving them. His own daughter he had driven to thoughts of murder and suicide. Confused by the intense and conflicting emotions that her difficulties aroused—most of her troubles were really very trifling—he fell back upon the crudest methods of repression and bullying.

"I know I ought to be firmer with Bobby," Mother admits, "but I can't deny him anything. I love him so." Father may fancy that he discerns in little Yvonne promise of beauty and vivacity that in his wife have already begun to fade. Or Father and Mother both may be determined that Marie shall make the family fortune in the movies, or that Willie shall become a famous and wealthy lawyer.

The most frequent reason why parents fail is that they look upon their children principally as means to their own emotional satisfaction. The children are the helpless victims of adult emotions. They cannot

fight back. Often they do not know that they are being injured. Irritation, the gnawing consciousness of inferiority, the restlessness of unrealized ambitions, the hunger of thwarted love, all are focussed upon them.

When Bobby misbehaves or Barbara fails to live up to our expectations, we may feel disappointed, even pained, grieved, or alarmed. All those emotions are compatible with complete objectivity. But anger is evidence that we do not dare to face facts. Anger is an attempt to retrieve by brute force a situation which one feels unable—or at least reluctant—to handle intelligently. It is a stupid protest against the suggestion of inadequacy and inferiority.

An objective attitude will ensure respect for the child as a personality. Kahlil Gibran reminds us in *The Prophet*:—

Your children are not your children.
They are the sons and daughters of Life's longing for itself.
They come through you, but not from you,
And though they are with you yet they belong not to you.
You may give them your love but not your thoughts,
For they have their own thoughts.
You may house their bodies but not their souls,
For their souls dwell in the house of to-morrow,
which you cannot visit, not even in your dreams.
You may strive to be like them, but seek not to make them like you.

For Life goes not backward nor tarries with yesterday.

A very wise mother said, "I hope we shall always be as polite to our child as we would be to the President of the United States, if he were a guest in our home." Confucius made a similar remark some thousands of years ago.

The ideal is fine and worthy, even if it is difficult to realize. The little President must sometimes be put to bed in spite of his vehement protests. Only the very cleverest parents can get along entirely without punishments. But even in such trying situations it is possible to treat children with dignity and courtesy.

If in moments of vexation we tell a child that he is naughty, mean, or vile, we should pray that he may think we are lying. That is bad enough, to be sure; but to believe us would be even worse.

It ought to be no harder to "adolesce"—the word is not in the dictionaries but there ought to be such a word—than to grow permanent teeth. If parents have laid in early childhood a firm foundation of mutual trust, respect and affection, the problems of youth will not prove insoluble. When rebellion, conflict and unhappiness occur, it is almost always possible to trace their roots to vicious attitudes and habits formed in early years.

Particularly during adolescence parents must brace themselves to maintain a fine, high objectivity. Youth demands reasons and intellectual fellowship. The final obliga-

tion—and the richest privilege—of fathers and mothers is to equip their boys and girls with sane standards of value, with sensible moral ideals and with religious beliefs that will command respect after they have been exposed to criticism and testing.

A college boy threatened to expose a professor as a "Higher Critic" because that luckless pedagogue had chanced to remark that the New Testament was originally written in Greek! When the boy was finally convinced that the English text was not "verbally inspired" his "faith" was shattered. He was plunged into misery and months of weary groping.

"My parents never allowed me to read the newspapers," a girl about to graduate told the same professor—in the year 1932! "Now that I am of age, I suppose I *could* read them; but I don't want to."

What degrees do parents deserve who are responsible for such training? And who is really to blame, when young people "lose their religion" at College?

But let us sketch a happier training. Must we imagine it merely? Or are there really such homes?

There, every serious and sincere question is welcomed and frankly answered, or at least discussed. Father and Mother are not merely willing, they are eager, to explain—of course, at suitable times—the reasons for their demands or the grounds for their beliefs.

With no dismay and no attempt to conceal the fact, they admit that many men and women hold very different beliefs and act according to very different standards. Such men and women are not necessarily either wicked or stupid. Many of them, Father and Mother will gladly grant, are at least as honest and intelligent as themselves.

Even Bolsheviki, the children will learn, are human beings. Communists, however serious their errors may be, are often men and women of keen intelligence and lofty idealism. Thinking men and women the world over must take account of their ideas. No system of thought that has produced the results we witness in Russia today can be either wholly false or wholly true.

When high-school Harry announces that he no longer is sure of God, the news will cause less consternation than if he had expressed a doubt that three times seven equals twenty-one. *That* would really be a serious matter. It would indicate a blindness to numerical relationships that might be good ground for serious alarm. In doubting the existence of God, on the other hand, Harry is only passing through one of the normal stages of growth—like his first shave or his first "date." Parents who are as sure of God themselves as they are of the multiplication tables will be as confident of the final outcome of Harry's religious questionings as they would be of his arithmetical investigations.

Parents and children, of course, cannot always see alike. After every effort has been made to reach

an agreement, differences of opinion will remain. Then Wise Old Birds will quietly point out that society places responsibility very definitely upon them. Some day, and very soon, the children will be obliged to decide for themselves. For the present they must submit.

Like the man who appealed successfully "from Philip drunk to Philip sober," wise parents regard the exercise of their authority, on the rare occasions when that is inescapable, as an appeal from the child drunk with immature emotion to the child sobered by wider experience and cool reflection. In the days to come, new evidence may come to light that will bring them to agreement one way or the other. Even if they must continue to differ, that need not diminish the love and respect of each for the other.

Such utter honesty is fearless and selfless. Indeed it can be fearless only because it is selfless. In such an atmosphere children can scarcely fail to develop quiet, well-founded convictions which are yet open-eyed to the whole range of fact and possibility.

In college life, it will be no news to them that the world is full of conflicting moral standards. They will have been aware of that from their earliest years. They will know that actions are right or wrong not for any occult or mysterious or arbitrary reason, but simply because they give rise to happiness or misery. They will have chosen their own standards, not by any compulsion either of fear or loyalty, but because they have thought things through and have deliberately appraised the outcome of possible lines of action.

Confronting the bewildering claims of innumerable religions and the antagonism to any religion at all, they will not be dismayed. For that, too, will be an old story. They will see that every particular religion is an attempt to explain, defend, and intensify the faith in a Cosmic co-operation and the intuition of a Cosmic Splendour. These are not attitudes imposed upon man. They are the very mainspring of all human striving, the basis for human dignity, hope and joy.

Such selfless honesty is difficult. But so are most of the fine things of life. Utter honesty and an intelligent grappling with life's problems, nevertheless, are the price parents must pay, if they wish to deserve their children's respect. The effort will not always succeed. It will never succeed wholly. But neither can it wholly fail. Just to make the effort is gain.

WILLIAM H. ROBERTS

THE WEST WITH INDIA TOWARDS REALITY

[**Dennis Gray Stoll,** a sincere friend of East-West synthesis, has approached the subject in our pages from the angles of music and of art. Here he takes the philosophical approach. It needs to be recognised that the Indian philosophy is not divorced from reality. It does, from the purely metaphysical stand-point, regard the objective universe as temporary illusion, *Maya*, but it is an objective Idealism that it teaches. It admits the experience of any plane to be a reality for the percipient beings whose consciousness is operating there. It is against the Western materialism which proclaims the objective the only real, that Mr. Stoll protests in this article, written shortly before the end of the war in Europe.—Ed.]

The sixth-century Indian monk Bodhidharma dropped a plain perfect pebble into the pool of the Chinese Emperor Leang Wu Ti, the ripples of which slowly spread to western shores, outcircling through the centuries to disturb a little the sands of European philosophy.

"Save the Reality of the Spirit," he said simply, "all is imaginary."

Today the impression of his words is dim on Europe's philosophical shores. Outside those who possess, as Blake did, the true creative faculty of "double vision," an aware "inner eye" capable of perceiving the spirit behind visible objects, few Western minds clearly realise the significance of ancient Indian ideas about Reality and Illusion. Still less are they prepared to accept the profounder existence of man's self as integral to God, the Ultimate Reality, that such ideas imply.

Too many progressive thinkers and poets of modern Europe are sceptical of seeing beyond what Blake called "single vision." They use only the sensuous eye. They plume themselves on having conquered subjectivity in their thinking; on relying wholly upon sense common to all; and on having trained the eye of their intellects to the nice perception known as objective realism. The subjective intuitions of their great classical poets and the still older mystical experiences of the East, they ignore or dismiss, since they cannot reconcile these subjective phenomena with the Marxian, or other politico-scientific theories, to which they themselves cling with fanatical subjectivity.

Rarely does even Christian awareness, nowadays, rise above the more frankly materialist ideologies. There has been a tragic failure to absorb the poetry and ethics of the Sermon on the Mount into the vision of contemporary European life. How many of those who profess themselves saved by the long-suffering and redeeming love of the crucified

Prince of Peace, still think, with Christendom racked by total war, that it is realistic or even ideally possible for the Archbishop of Canterbury, let alone Mahatma Gandhi, to live up to the Sermon's creative policy: "Love your enemies, do good to them which hate you....As ye would that men should do to you, do ye also to them likewise"?

Modern man is building his New World Order on faith in the force of objective realism. Power politics for peace, and international propaganda of totalitarian shibboleths, are the gods in which he really puts his trust. Superficial thinking and expedient living: these are the dark illusions that are blinding him to the inward enlightened way of the Spirit.

More and more, men are taking an objective mass-eyed view of their problems. They are afraid to venture alone towards Ultimate Reality through what seems to them (and rightly) a personal world of self-deceiving perceptions. It is possible that in some future Objective Realist Utopia, the seeker after Truth will say: "Our First Minister of Facts is correctly informed about the non-existence of the soul. Seeing ourselves X-rayed objectively on the official films is the only sure way of knowing the truth." Such cautious and vulgar priggery might, nightmarishly enough, become the outermost edge of the inquiring mind's horizon!

If the necessarily limited range of the human eye as a sense-machine is to be the ultimate censor of all the inner eye's visions, there can be no culture or knowledge for man beyond the barest clever-animal perception. What prospect can there be for a free civilised human growth within an Objective Realist Utopia which denies the right to see, as Blake put it, through the eye and beyond it? Both true science and poetry are dead for the creature with "no better light than his perishing mortal eye."

The whole man cannot live by "single vision" alone. He must be free to fulfil his longing to realise the Infinite within him. Free to achieve the ultimate human experience—the Immortality of Man Redeemed, merged with the Real.

Although the average thinking modern European habitually mistakes the actual for the Real, he has not reached such a sad pass that he can accept only the things he actually sees as reality. When he reads of distant objects in trustworthy books and reputable newspapers, he accepts the unseen also. But his vision of reality does not usually go beyond what could be perceptible to eye-sense. This is a serious limitation.

It is particularly obvious to those of us who live in England at war, that the influence of things not visible to us is enormous. The unseen rocket-bomb about to be discharged from Germany is of more concern than the gnat which we can see buzzing about our room. The life of everyone, whether we like it

or not, is influenced more by the invisible than the visible. The influence of the whole universe is greater than the part that we survey.

Most of us go so far, with happy objectivity, but we are reluctant to follow the argument further. We perhaps allow ourselves sufficient freedom of subjective thought to admit the possible influence of stars and planets, both seen and unseen, on our existence on earth. We may credit the influence of an unseen God on our moral and spiritual growth. But usually our minds grow uncomfortable at this point. Objective common-sense, the supreme dictator in the West, pulls us up short in our philosophy and limits our acceptance of reality to the small material world in which we have our physical being.

Sometimes, in moments of contemplative exaltation, we dare to look beyond. We forget our sensuous eye and the dictatorship of common-sense, and gaze at a higher Reality for an instant with the inner eye of the soul. And in some inexplicable way the stars of God seem less remote.

A Hindu would tell us that, in such moments, we have temporarily released ourselves from *Maya*, which is sense-perceived Illusion. Like St. Augustine, we have felt that: "Thou being my guide, I entered and beheld with the eye of my soul, above my mind, the light unchangeable." Common-sense, however, would have us deny those supersensuous experiences that rise "above the mind." It warns us to shun the poets and the mystics, who claim to have seen through the lower conceptions of reality to the higher Reality of the Spirit. Common-sense looks down its nose at man's spiritual aspirations; and, in consequence, it seldom sees more than its boots objectively planted on the earth.

Are we of the West yet too young in philosophy to appreciate the absurdity of trying to achieve purely objective vision? Our cocksure common-sense makes most of us content to regard a spade as a spade, and nothing more. With solemn matter-of-factness, the objective realists assure us that the value of a spade begins and ends with its utility and earning power. Mother India smiles and folds her hands in her lap with the deep maternal awareness of an aged culture that knows better. She has learnt to regard a spade as something more than an agricultural implement having economic value. For her it is an integral part of her whole creative culture, a gift from the Holy Womb of God to be kept holy. *It is a spiritual symbol like the soil from which the soul of India has grown up.* She does not forget the sacred tree and the iron mine from which the spade was made, nor the rivers that watered the roots of the tree, nor the trees whose death made the mine.

Her Hindu peasant sons, she hopes, will delight in turning the earth with God's miracle of a spade,

as poets delight in transforming the mind with a poem. Even the illiterate see in the tool a manifestation of Spirit, and on occasion adorn it with religious garlands. An objective realist might call this form of worship idolatry. The Hindu might retort, with better reason, that it only seems so to common-sense, but that in the light of good sense it appears as reverence for Spirit.

In the West we are far too inclined to judge others in the court of our objective illusions, from our imperfect common-sensical point of view. An old Brahmin philosopher, with an immense sense of fun, once made a list of a thousand illusions, all apparently true from different outlooks, that could be held about an ordinary banyan tree. To an Eskimo, he pointed out, it would seem a fairly efficient substitute for an ice-igloo. To a circus monkey, a jungly gymnasium of ropes and trapezes. To a hungry caterpillar, a delicious leafy meal. To a bird, a nesting site and a limitless choice of perches. To a worm, a most desirable rooty bit of earth for tunneling. To the cold man with an axe, it would mean warmth. To the carpenter, a possible piece of furniture. There are, indeed, myriad worlds of illusion that men and animals can create around the same object.

Therefore, concludes the Hindu sage, know Illusion for what it is, and seek Ultimate Reality. In Ultimate Reality the human soul identifies itself with the Supreme Soul, and is absorbed as light is by greater light. Though man's spirit may pass through many reincarnations of seeming—hellish, subhuman, human and celestial—in the end he will attain release from Illusion in Reality.

This is a lofty conception of human destiny. Objective common-sense would never lead us to it. Even with the aid of modern scientific intelligence, common-sense presents man's lot in depressing terms. He is at best a biological incident, dependent on and entailing certain chemical and cellular activity. A poor substitute for the Biblical poet's: "So God created man in His own image"; or for the subjective Hindu affirmation that man belongs to the Real, and the Real is mirrored in him.

Man, by following his deepest and most sincere intuitions, is more likely to fulfil his destiny in Reality than if he chains his soul as a slave to the galley of objective ideologies and common-sense. To surrender to the soul's craving for inner truthfulness is morally more heroic than to stifle the voice of awareness at the bidding of expedient social-revolutionary theories, however necessary a *real* social revolution may be. The man who consistently strives to be true to the highest aspirations of his spiritual vision is helping to reshape society on the soundest lines possible to him. His immediate fate in an Objective Realist Utopia may be anything from a coercive term of imprisonment to crucifixion. But to know the

supreme freedom of mind and soul, to be released from the absurd illusion of liberty under any Cæsar—such are experiences which not only he, but ultimately the whole world will undergo.

"Lead me from the unreal to the Real; lead me from darkness to light; lead me from death to immortality." That is the enlightened prayer of the Hindu Upanishads. We of the West should cherish it as a precious thing, recognising it as an expression of faith complementary to Our Christian Lord's Prayer.

May not the way of the West towards Reality be made more tenable and sure in the quiet company of the Indian intuitive thinkers, intellectual descendants of those who gave noble birth to the Upanishads? It is a difficult journey from objective common-sense to subjective good sense. Let us join our minds with those of India's wise men and women, older in experience and maturer in humility than we, and go forward as friends together.

DENNIS GRAY STOLL

WELFARE SCHEMES AND VILLAGERS

In the past many a scheme for ensuring the all-round welfare of the villagers of India has come to grief because those who were to be the beneficiaries thereof did not show sufficient *intelligent* interest in the proposed project. It is, no doubt, true, though sad, that illiteracy is at the root of their apathy. But nobody can deny that this handicap can be overcome, at least partly, by proper propaganda of an educative kind. To-day, once again, when the post-war plans for rural rehabilitation are about to be implemented, a similar situation has arisen. To meet it, therefore, *The Rural India* for November 1945 makes an excellent suggestion editorially "to the vast fraternity of constructive workers all over the country to come together and start an All-India organisation to educate public opinion on problems of planning and social security in the country." Its object will be to provide, incidentally, also a nucleus for individuals and institutions engaged in nation-building activities and spread all over India "for exchange and clarification of ideas." Such an organisation will be indeed full of far-reaching possibilities provided it is kept immune from the "paralysing influence of politics," for often these are both sectarian and schismatic.

ORPHISM AND CHRISTIANITY

[The student of comparative religion will find nothing surprising in the resemblances, so interestingly brought out by **Mr. George Godwin** in this article, between Orphism and Pauline Christianity. All religions, as Mr. Godwin concedes for most, "have a family resemblance," but it is only necessary to contrast the later ritualistic forms of all with the lofty teachings of their respective prophets to see that we have in their development not a rise from humble beginnings but, instead, a retrogression in every case from a higher formulation of truth.—ED.]

Orphism, and the doctrine of after-life punishment for sin and reward for virtue; Orphism, with its initiatory rites and its monopolistic priesthood, is a mystery cult with a good deal in common with Christianity. Most optimistic Christians anticipate after-life conditions similar to those hoped for by the believer in Orpheus. Most Christians, again, uphold the orders of the priesthood as exclusive, and regard ritual (*e.g.*, communion) as an essential element of religion.

The Orphic cult centred about the geography of this celestial region, its priests claiming knowledge of it in much the same circumstantial manner as a Welsh Baptist or a Catholic priest. The cult came out of the Homeric legend of Orpheus, a people's mystery religion that flourished alongside the State religion of many lightly-accepted gods.

In the Orphic cult, indeed, the conception of the after-life and of the subsequent migrations of the soul, were mysteries to be propounded exclusively by the priesthood. Indeed, a successful passage past the White Cypress and the Lake of Memory could be negotiated only by those who had had the prescience to secure the necessary directions while yet alive from those who alone could impart them.

The notion that the dead possess power to injure, unless buried with appropriate ceremonial, played also a part in the Greek mystery religion; but it was, at the same time, deeply engrained in the racial consciousness, even as it persists to this day among primitives, which term may be read as including Christians, who go further and stipulate for consecrated burial-grounds.

Without knowledge of this fact, it is scarcely possible to understand the central idea of Sophocles' *Antigone*. Why, the reader unaware of this prevalent attitude to the unburied dead, must enquire, all this pother about the unburied Polynices? It is when we know that the unburied hero is both reproach and menace to the living that the theme of the tragedy becomes understandable.

As to the Orphic conception of the after-life, that, too, is only fully to be understood by reference to superstitions going back to remotest times.

It is essentially the notion of a child, and it descends to us from the childhood of our race.

This notion of the after-world, we find set out in Plato's *Republic* where, in addition to descriptions of the fine banquets of the dead, we have, from Er, returned to life after ten days' burial, a description of affairs in the Underworld.

And Plato tells also how various of the great of this earth chose what manner of life should be theirs after death at the direction of the Daughter of Necessity.

We thus learn, also from *The Republic*, that Orpheus elected the life of a swan because, having been put to death by the women of Lesbos, he preferred to undergo further rebirths in the form of some other species. Plato, who drew upon Orphic material here, draws upon it also for his detailed descriptions of the after-life as set forth in the *Gorgias* and *Phædo*. The first tells us much of the judges, the latter much of the judgment and the judged. It is evident that Plato was quite familiar with the Orphic teaching, evident, too, that it coloured his ideas.

A side-light on the contemporary repercussions of the cult when used by the writer of comedies is provided by the *Frogs* of Aristophanes where, though the playwright is mainly concerned to poke fun at Æschylus and Euripides in the Under-world, he does, in fact, describe the after-life in terms of the Orphic mysteries, using for this purpose a Chorus of Initiates who are inheritors of eternal bliss.

The filtration of Orphic teaching coloured also the mind and philosophy of Pythagoras, the meaning of whose name is *Mouthpiece of Delphi*. He taught, precisely as did the Orphic priests, the migration of the soul, with purification and initiation as the method of escaping the worst perils and discomforts of the journey through the Under-world.

Would it be possible for a well-educated man, five centuries later than Plato, living in Asia Minor where the Orphic cult still flourished under the Roman rule, to be without knowledge of the cult and to remain uninfluenced by it?

Paul was a native of Tarsus, and in that thriving town the god Sandan, an Orphic deity, was worshipped. In the centuries between, the Aristotelian rationalistic view-point had vastly influenced the course of Greek philosophy; but that, alongside that trend, the old superstitious cult of the mysteries persisted is evidenced by the survival of the cult. It is suggested by Vittoria Macchioro that the cult had long been the religion of the common people.

In order to form an opinion of the part played by the Orphic myth and the Orphic cult in the development of Pauline Christianity, one must compare the original legend with the Christian teaching.

In the legend Orpheus had married Eurydice, who trod upon a snake while fleeing from the ravisher, died and descended into the Underworld.

There Orpheus pursued her and induced Persephone to permit her to return to earth. The queen of the Underworld, however, imposed a condition: Eurydice must not look back on her upward way. But she does, and so fades back into the darkness of Hades. Orpheus, lamenting his love, no longer looks at women, an omission which brings upon him the venom of the Mænads, who tear him to pieces, thereafter, in Milton's words, casting his severed head "Down the swift Hebrus to the Lesbian shore."

The story appears in another form as the legend of Dionysus Zagreus, son of Zeus and Persephone, who is killed by the Titans, who devour all save the heart which is restored to Zeus who swallows it and later engenders a new Zagreus by Semele. The word Zagreus, according to Sir Paul Harvey, is barbarian and probably means "torn to pieces."

These legends, or this composite legend, which you will, Macchioro equates with the Pauline Christ.

The points in the myth which must be taken into consideration here are the following: 1. Zagreus is son of Zeus. 2. The Titans kill him. 3. Zeus calls him back to life. 4. He takes him into heaven. 5. He gives him the kingdom. No one would deny that these points agree perfectly with the Pauline Christ, son of God, who was killed, resurrected, ascended to heaven and received the kingdom. The only point of difference is that Zagreus was torn to pieces and Christ was crucified.

The same author proceeds to draw our attention to the parallelism of the Orphic mysteries and the Pauline Christianity. It includes a shared belief in death, expiation and resurrection; of communion, or initiation, as the prescribed way to sanctity and salvation; the doctrine of the dual nature of man, the Orphic Titan blemish reappearing in the Christian teaching as original sin. "The Orphic is born through communion with Zagreus. The Christian is born again through communion with Christ."

Last, there is the evidence of St. Paul's vocabulary, full of words associated with the Orphic rites, the significance of which is clear....

When Freud advanced his theory of the Unconscious, much of the hostility aroused had its source in offended dignity, for Freud's theory of human personality is unflattering. To be assured that, at its source, much of our behaviour pattern was moulded by the humblest aspects of life, was mortifying. So, too, the disclosure that throughout our lives our actions are seldom the result of the pure motives with which we would clothe them, but proceed from a complex into which self-interest and the ignoble play a part, was a humiliation. Yet it is now generally conceded that Freud told humanity what was, in the main, the hard and bitter truth.

When religions come under the same sort of scrutiny it is with like results. All are shown to descend in direct line from humble beginnings, from the reactions of primitive man

to the mystery of existence and the riddle of his fate after death. Springing from like origins, most religions have a family resemblance. That Christianity, an amalgam of more than one cult older than itself, has taken a good deal from Orphism seems to be borne out by its ritual and by its teaching concerning the after-life. Whether its central Figure is some sort of embodiment of Orpheus or not, the similarity of a common fate shared by both is, to say the least, a curious historical coincidence....

GEORGE GODWIN

TECHNOCRACY AND TONIC OF FAITH

Whether the atomic bomb and the pilotless plane have proved the triumph of technocracy in the present age or its tyranny will depend on the way one looks at their achievements. They have, however, done at least one great good: they have made mankind sit up and ask, though as yet in bewilderment, "Whither is the world going—to its doom or to the door opening on a brighter and better era of integral human life?" Now, at this crisis, quite an appreciable number of people are in a mood to try and tread once more the path of faith—faith in the truth of the Brotherhood of Man. And so they are saying to one another, "Why not let us live together in peace and thus be free from the possibilities and perils of war?" But this faith in fraternity must be backed up with works, not only of the institutions and organisations like the United Nations Organisation—for they are but spades as Lord Robert Cecil said to his brother in respect of the League of Nations, adding, "Does a spade work?"—but of the individuals. But all this presupposes that the individual has greater faith in the Spirit than in the gadgets of science. Has he then this faith "which moves mountains"? If not, he may perhaps still need another exhibition of atomic energy, with its heavy toll of damage, devastation and death, to convince him that man is a spiritual entity, and not a rhinecores or robot!

THE INNER VISION

[The limitations of the senses for observing even physical phenomena are obvious. Even when supplemented by the powerful adjuncts which modern science puts at man's disposal, the senses fall far short of covering even the material field. "To make of Science an integral *whole* necessitates the study of spiritual and psychic as well as physical Nature. And that in turn demands the development of the higher, inner faculties of which **Mr. Laurence E. Moore** writes intuitionally here.—ED.]

As I was seated in my garden this evening I was struck forcibly by an overwhelming impression of the limitation of the human sense of sight. Suddenly it seemed to me that I was a prisoner in some cell peering out eagerly upon the earth denied to me, through the restricted view of two round windows. Sitting still in my chair, how little could I really see of all that was going on around me. Apart from the small section of the garden immediately in front of me, with its trees and its flower beds, I could not see anything to either side or behind me, above or below me. I was powerfully seized with a yearning for a better sense of sight which would be at once all-embracing; which would enable me to be fully aware at one moment of all that was to be seen, without the necessity for the present process of swinging around and bringing the seeing apparatus to bear upon different objects, while sight and awareness is lost of those which have necessarily been put out of focus.

What a fuss we make about this sense of sight, and yet, really, what a very unsatisfactory vehicle it is for humanity, wherewith to appreciate or even understand in the least the infinite wonders of the universe. Is it not, perhaps, an unspoken sense of dissatisfaction with human sight which has continually impelled poet, artist, philosopher and true religionist to search for a better? Thus, the poet reaches far out into realms which he sees clearly himself, but which are not in the least apparent to the ordinary run of mortals and what he sees there he endeavours to put into human words. Unfortunately, due to the limitations of the medium in which he has to express himself, he is rarely able to convey the full extent of his experience to others. Nevertheless it is truly remarkable how much of his vision has been conveyed to us through the grand poetry we do possess. We can take up any great poetic work of a visionary nature, and if we are in tune with the mood we shall be able to free ourselves for awhile from the limitations of our human sense of sight, and wander away with the poet into the glorious views he sees.

With the artist in colour it is the same. He does not portray upon his canvas what he sees with his

human sight. As the artist stands before his subject he is transmuted, disembodied, freed for the moment from the limitations of his human senses; he is possessed of a power greater than himself which lifts his consciousness of the object above the terms of the material, in a degree, until he sees it depicted in terms of thought, and in that realm he finds and selects the colours which match the vision he sees in his mind. How often has he turned from his canvas in disgust, disheartened by the lamentable failure of his human pigments even to approach a satisfactory portrayal of the magnificent views he sees. Yet, as he is a creative artist, that mood of despondency will pass and he will once more return to the task of interpreting to mankind the visions of his mother-world.

The philosopher and the religionist, working with the medium of words, are faced with a similar problem. How to convey clearly in their medium the ideas which they see and feel themselves? What remarkable worlds men have lived in since the beginning of history. Shall we ever approach to a glimpse in our own vision and feelings of what Plato saw, and Buddha and Jesus Christ? What these visionaries saw was most certainly divorced from the human sense of sight. They reached out into spheres of experience far removed from the round of material existence and in those spheres they found a power and a peace, a joy and a pure bliss which are not to be compared to anything we can experience in the realm of human sight. Surely, the greatest indictment which can be brought against our human sense of seeing is the fact that it has never enabled men to see their God! And yet, the great religionists, breaking away from the limitations of human sense, saw their God and from that vision drew great power.

How temporary and unsatisfactory a sense is human sight. Had men never felt a legitimate dissatisfaction with things as they saw them through their eyes, they would never have aspired to wider and different spheres of vision beyond the limitations of material sense, and the world would not have progressed beyond the dark ages of "chaos and old night." The poet Milton had lost his human sight, but he had not lost his visionary power and, in consequence, we can today be exalted by the magnificent conceptions of *Paradise Lost*. Which has proved more permanent in power and influence? Milton's human sense of sight or, when that had faded, the power of a higher vision which came to him and enabled him to give to us, for all time, his exalted views of life and of the universe? We can sit in our gardens in the evening, peering through our little prison windows, and rejoice in the beauty of the flowers and the green of tree and foliage. But in time this transitory sense of sight will fade and then what shall we do? When the gaoler draws us away from the

windows and puts up the shutters and solid darkness fills our cell, shall we be able to say and to rejoice with all the great visionaries, that we have so developed our inner, spiritual sense of sight that we have light in ourselves, and that that light is not darkness!

LAURENCE E. MOORE

THE ARTS AND THE PEOPLE

"Man lives by faith—of some kind of spiritual values which can be measured neither by the red-tape of official nor by the skeleton figures of the statistician. At long last, however, during the war, this obvious truth appears to have been realized by the governments of several countries. For instance, the British Exchequer voted a few hundred thousand pounds, "to encouraging knowledge, understanding, practice and enjoyment of the arts under war conditions." And their investment yielded rich dividends, indeed, though invisible, in relieving considerably the ceaseless strain and stress of the war on the fighting forces and the factory workers by giving them the wholesome bread of beauty, called the arts, that is, by entertaining them to periodical music programme, art exhibitions and dramatic performances. Having thus witnessed the tonicsome effect of the arts on the people, the British Government is now happily carrying the experiment into the post-war period. Recently they have established an organisation styled the Arts Council of Great Britain. Writing about it in *Britain To-day* for October 1945, Thomas Jones has described the Council's *modus operandi*. The Council will be a small body of a dozen persons; there will be two Advisory Committees, and three expert panels for music, art and drama, their respective chairmen having members of the Council. All members of these bodies are unpaid. On the staff side there will be three full-time Directors for Music, Art and Drama, respectively. The Council will work through existing organisations in the provinces, "upholding metropolitan standards and local spontaneity." This co-operative attempt of Government and the public is praiseworthy and is packed with far-reaching potentialities in maintaining the spiritual health of the people. As the writer observes:—

> The artist, always individual, often sensitive, sometimes vain, is the last person to be made a robot by any Government, but it is plain that without the directing aid of the State we cannot have his joyous work in widest commonalty spread. The union of artist and public has marked the great flowering periods of human history and may do so again. No public deserves more than the public of Great Britain to be given beauty for ashes and the oil of joy for mourning.

ESOTERIC PHILOSOPHY AND "THE UNCONSCIOUS"

[The problem of evil which **Mr. Philip Howell** considers here from the stand-point of the ancient Wisdom of the East *vis-a-vis* that of modern Western psycho-analytic theory, is a perennial challenge to theology. Could there be evil in a universe designed and formed and governed by God at once all-wise and good? As Mr. Howell brings out here, there is no moral evil below the kingdom of self-conscious man. Human suffering is not an evil in itself but only the reaction from wrong choice, by which men learn at last to keep the harmony.—Ed.]

The theological treatment of the problem of evil and the sense of sin have largely given place amongst thoughtful people to psychological and anthropological considerations. Racial and tribal elements are recognized in the general make-up of human consciousness, and the universal validity of symbology in analysing the "unconscious" is accepted today by most schools of psychological practice. Is it possible briefly to co-ordinate some of the factors that emerge from a survey of the new approaches to this problem of unresolved conflicts? "The real evil," it has been said by an Indian Sage, "proceeds from human intelligence, and its origin rests entirely with reasoning man who dissociates himself from Nature. Humanity, then, alone is the true source of evil." That being so, we shall do well to give thought to the question in the light of some ideas that suggest themselves from a study of the esoteric philosophy.

The three chief schools of psychological analysis (Freud's psycho-analysis, Jung's analytical psychology, and Adler's individual psychology) all recognize the pathological nature of the repressive elements in the "unconscious"; but their modes of treatment differ widely, being founded in each case upon a particular approach to life on the part of the respective founders. The racial elements in the Freudian theory of sexuality, and the Adlerian preoccupation with the concept of power are of importance from this point of view, just as Dr. Jung's democratic temperament, combined with his recognition that "nature is aristocratic, and, what is even more, esoteric," lead him to beware of prepossessions in his psycho-therapeutic practice. But here we are concerned, not so much with the catharsis of the "unconscious" as with its structure or contents.

Between Freud's depiction of the "unconscious" as a ravening monster, whose appeasement has no ethical significance, Adler's "urge to power," and Jung's more reasonable reference to it as something which is

morally and æsthetically neutral, we have an agreeable choice. We shall have to guard against the ascription to the "unconscious" of the rôle of waste-paper basket for elements discarded by the conscious mind, although we may observe certain features of post-racial experiences in Freud's unconscious incest-fantasies associated with the psycho-analytical phenomenon of "transference." What is important, however, in connection with our subject is Jung's allusion (in his *Modern Man in Search of a Soul*, 1936) to the mother symbol which often occurs in dreams, and as to which he writes:

> On the one hand it has been kept alive by the language, and on the other hand it is inherited with the structure of the psyche, and is therefore to be found in all times and among all peoples.

It is difficult to see what other meaning can be attached to the word "inherited" in this sentence than a racial inheritance of the psyche through the avenue of individual reincarnation under the law of karma. As if to enforce an interpretation of this order, Jung refers to the significance of relatively fixed symbols in dream analysis by saying that "it is only through comparative studies in mythology, folklore, religion and language, that we can determine these symbols in a scientific way." We may demur to the absence or insufficiency of the effort to differentiate between what we may call the "racial unconscious" and the "individual unconscious," and the tendency to ignore the dual nature of mental activity; but we have to admit the general truth of the assertion that almost half our lives is passed in a more or less unconscious state, and that intellectual ideas, as such, have little influence on conduct!

Enough has been written in recent years to demonstrate the importance of anthropology endeavouring to forget its metrical prejudices, and to revert to its wider definition as the science of man in relation to mind, evolution, race, and environment, as well as body. To this end, the psychological study of the "unconscious" is of supreme value in any anthropological estimate of "man's estate," just as it is being appreciated in modern psychotherapy that there are unconscious metaphysical elements in the invasion of dreams by mythological images. It is in this field that we may find firm ground for disputing the claim of such an eminent archæologist as Professor V. Gordon Childe, that the "distinctive achievements of civilizations that differentiate them from barbarism are the invention of writing and the elaboration of exact sciences" (*What Happened in History*, 1942). It would probably be truer to say (in these Years of Grace!) that these very achievements are the means by which civilizations are being plunged back into barbarism! We hear far too much of the instinctive mind of primitive man, whose attribution of causality to invisible forces is an affront to a modern

science which believes that it has eliminated "invasions" of unknown causation from its inflexible sequences in the physical world. Although Dr. Jung speaks of "archaic man," and thus lays his offering upon the altar of Darwinism, yet he perceives clearly that primitive man's psychical activities are essentially the same as our own, his primary assumptions only being different. It is true that he views the human psyche as "a product of evolution which, when followed up to its origins, shows countless archaic traits"; but he ventures into a less acknowledged field of psychological theory when he asserts:—

> Since the human body is built up by inheritance out of a number of Mendelian units, it does not seem altogether out of the question that the human psyche is similarly put together.

As it stands, the statement needs clarification, particularly in the implied transference of hereditary factors to the growth of the human psyche. Still, there is more than a hint here, not only of the polygenetic origin of human species, but also of the hierarchical constitution of septenary-principled man. An unrecognized influence, too, is the cyclical law in its application to the rise and fall of civilizations, with particular reference to antediluvian traditions and vestiges. We are told, also, that there are "god-informed men" and lower human creatures (*The Secret Doctrine*, II, 421 *f. n.*), unrelated to the theory of lineal evolution from primitive to modern man.

Indeed, we are led to believe that modern psychological theory and practice are more and more inclined to the opinion that the idea of psychic reality is the most important achievement of modern psychology, and to understand (with Dr. Jung) "that psychic suffering is not a definitely localized, sharply delimited phenomenon, but rather the symptom of a wrong attitude assumed by the total personality." In this sense, there is obvious pragmatical value in accepting interpretation as the important element in dream analysis. It is not so readily seen that "a wrong attitude assumed by the total personality" needs a more comprehensive philosophy of the soul than the hypotheses of modern Western psychology, which are based upon clinical experience with at times a mild dash of primitive mythology thrown in to season the dish!

Enough has been said to suggest that the theory of the "unconscious," which is the *fons et origo* of psychotherapy, has a wider meaning than is usually supposed. Individual and social repressions are not the whole story. Mythological and racial elements are acknowledged in some quarters; but their acceptance is confined within the limits imposed by the conventional view of man as purely a product of natural evolution, with an origin going back some half million years, of which about five thousand years are all that can be associated with the development of what has been

called "civilized man." In this respect the Western mind has demonstrated its myopic quality, in its inability to free itself from the Jehovah fictions of its religious past. Our view of the "unconscious," however, will be of quite another order if we proceed into the allegorical realm of the *Ramayana* epic, showing the struggle between Rama and Ravana, Good and Evil, White and Black Magic, Divine Forces and Cosmic Powers, with its atmosphere of the integrated human being, and its writ of ancient civilizations following the law of all growth. To so venture, we have to destroy that racial illusion which has kept the knowledge of earlier races from the majority of people. The sexual agents in the "unconscious" will then be considered as something more than the personal proclivities of the patient in this life, circumscribed by family, social, or infantile traits. Their pathological history will be seen to go back to modes of reproduction, and cultural conventions not now associated with human reproduction, and to a separation of male and female in remote ages, a faint echo of which is discoverable in the *Genesis* of the Christian Bible. Even so, these sexual factors with which so much of modern psychoanalytical theory and practice are obsessed, are only derivatives of a deeper polarity of Matter and Spirit —the inevitable struggle for life "between the two manifested Principles in Space and Time":—

> There is no *malum in se* only the shadow of light, without which light could have no existence, even in our perceptions. (*The Secret Doctrine*, I, 413)

Similarly with the interpretation of "fixed symbols" in dream analysis. The comparative studies in mythology for which Dr. Jung pleads, will lead to more significant conclusions than are reached by a reference of representational features to the lispings of "primitive man." Both Renouf and Max Müller looked upon mythology as a disease which sprang up at a peculiar stage of human culture. A more modern treatment of the subject returns to antiquity, and regards symbols as embodying the religious and esoteric history of nations, past and present, the pictorial expression in allegory and symbol being substituted for the potency of the spoken word in narrative. The archaic symbolism of the world religions is an integral part of man's inheritance, albeit anthropomorphized under the influence of sacerdotalism in the course of time, but destined to be restored from the collective unconscious to its rightful place in a perfect system of science. The collective unconscious itself is but a crude symbol in part of the medieval concept of the "astral light," whose currents are those circulations in the universal ether which are the vehicle of the cyclical processes in the Kosmos producing periodic changes which affect earth and man. Only a realization of the importance of esoteric studies can fill the void which Dr. Jung

complains "has marked the psychic insufficiency of Western culture as compared with that of the East":—

> Despite all the psychology we think we possess today [1933], the psyche is still infinitely more obscure to us than the visible surface of the body. The psyche is still a foreign, almost unexplored country of which we have only indirect knowledge; it is indicated by conscious functions that are subject to almost endless possibilities of deception.

As for the progeny of conflict, the complexes so beloved of the psychotherapeutist, the fact that they have a certain degree of autonomy points to the possibility that we have here the "elementals" of the Kabbalist, those invisible "lives" that respond to and vivify every thought and feeling of incarnate man. Equally, the "father complex" may legitimately be considered an unconscious rendering of at least three streams of thought now eliminated from the conscious mind, yet still active in the deeper recesses of our being. There is the transfiguration of the physical father into the tribal deity; the conception in universal legend of Divine Instructors of infant humanity, degraded by efflux of time and the pernicious influence of *Kali Yug* into a priestly tyranny imposed upon an ignorant humanity, however the priestly office may have been secularized; and the personalization of the conflict in the human mind between sacred and profane love. Too often, also, those who are fond of indulging in moral judgements of others find themselves caught in the net of their own "unconscious," and expire in psychological airlessness, created by their own separative sense of virtue.

Māyā will be dissipated by knowledge of Reality, not by clinical probing of the psyche. Both death and life are illusions, and, if we agree with the analytical psychologist in the desirability of dispelling illusions that impede adjustment to a wholesome life, we would venture to differ from him in the primary means to be adopted for the achievement of this purpose. It is to the nature of soul-evolution and the operations of karma that we would direct the attention of the victim of our modern civilization, which is forever worshipping material success, irrespective of ethical considerations, as the goal of all human life.

PHILIP HOWELL.

ILLUSIVE MONEY

[St. Paul is often misquoted as making money the scapegoat of the world's ills. Not money but "the love of money" he called "the root of all evil," and with justification if it be taken as the type of selfishness, from which indeed the woes of mankind spring. And it is really against the distorted modern sense of values, against modern banking and finance, that **Mr. W. B. Bashyr Pickard** inveighs in the following article, not against the present medium of exchange, innocent *per se*.—ED.]

The accumulation of money, its division, subtraction, addition and, for a capitalistic age, its computation of interest, might be said to be a department of mathematics—an exact science. Yet for the human value and significance of money, how far are we from the exactness of science! We ascend the cloud; we dive the depth; we recline in happiness or grope in the dust, defying despair; yet we find no true standard for money. That hard mathematical monster laughs derisively at our efforts to appraise his worth, or to dispense with his so readily despised services.

Let me, if I may, at least lay bare the sad incongruity, the hiatus between object and value. Then it might appear that humanity should rise up and dethrone money, purge the Augean stables of the centuries, put an end to the mockery of Mammon: for to behold and realize an evil engenders in human nature the desire to remove it.

Now for the evil—I say not every phase of the evil, but let us make a beginning. What in reality, in the realm of true value is one hundred pounds? Is it the superfluous hundred completing the third million of a multi-millionaire? or does it represent the life-and-death struggle of a family for the necessaries of existence over the space of a year? Should this mockery be allowed to continue to frustrate human brotherhood?

But, so far, we have not received the answer to our question: "What is one hundred pounds?" Is it the price of a postage stamp within a glass case? Is it the wages of degradation? Is it the spin of a coin or the speed of a horse? a gift unto God? or the price of corn for the sowing?

Surely it were time to unmask this Protean impostor, who towards humanity bears the same stolid face of one hundred pounds!

Men see objects from different angles. Variety of vision and idiosyncrasy of eyesight produce divergent impressions in the human mind. Therefore let us view the same question in a different light. Let us put the question thus: Who can earn a thousand pounds? Are the thousands showering upon film stars humanity's real answer to this

question? Does humanity in hard practical reality believe that films are of more value than, for instance, bread? Does humanity in its heart approve the fabulous wealth of the film star and the scant payment to the tiller of the soil? If not, the rogue money is bamboozling the blindness of humanity.

Were this not enough to raise the eyebrow of surprise in the indifferent and to rouse indignation in the understanding heart, the matter may be taken a stage further and the elongated monstrosity of this evil thing made more apparent.

By the insidious invention of interest upon money, it is possible not merely to receive a low wage for a good and valuable service and a high wage for an unnecessary or worthless service, but even to sit fast and receive an income for no service whatsoever, to command the best and to expend nothing but a superfluity, to loll through life upon the cushions of carelessness. Nay, yet more astounding even than this, the strange malignant spirit of interest may, after becoming a soothing magician exorcising the anxieties of everyday life, become a malicious menace, continuing to pour upon its helpless victim a stream of distressingly superfluous golden torments.

Is this right? Are any of these things fundamentally right? Are they not in essence, in theory and in reality, desperately and disastrously wrong? But who will set up a sluice gate over this raging torrent of rebellious wealth—a sluice-gate to conserve a minimum for struggling, drudging humanity, a sluice gate to carry off the excess from the piled up—and still piling up, millions?

Money indeed has become a menace to humanity. The earth is fair and fruitful. Man has strength to labour. Heaven sends down a bountiful provision: but what do we find? Starvation and workless worry jostling against kill-time luxury, while over all drone the dragons of armaments.

Out of this darkness a light must shine. If the blind monster money were dethroned, were brought into subjection by reason and good-will, who knows but even yet an age of peaceful sanity and contented progress might securely and finally prevail over a liberated humanity?

Now it may be said: "You have pointed out some obvious anomalies and some well-known injustices."

Are they indeed obvious? Are they well-known? Then why, I ask, are they not remedied? I have not so low an opinion of humanity as to think it will pass by a recognised, realized injustice; that it will glance, then turn aside, saying conclusively: "Yes, we know this; but we can't do anything about it." I venture to state that, if voluntarily nothing is done to rectify the oppression of Mammon, then from the core of the evil itself will rise up some irresistible force that will say: "I am justice. I am eternal. This must cease. I am not to be crushed,

neither can I continue quietly submerged."

Therefore let us be beforehand with this evil that has grown up as some poisonous fungus about the tree of human prosperity destroying the good-will and brotherhood of mankind.

But what is it that should be done? Is it the axe we seek? or will some gentler remedy prevail?

First must be found the essential dwelling-place of the evil.

There are indeed two sources from whence arises the menace of money. The first is deficiency: the second is excess.

Work, then, at both ends. Raise up the lowest: cut down the highest. But, in truth, let no one imagine that a flat level of equality of possession is the ideal we seek to attain—very far from that. Within reasonable limits there would inevitably be a wide range of disparity. Certainly some people would still be much richer than others. But, by the will of humanity, there would no longer exist the disgrace of destitution nor the fulsomeness of multiplied millions.

Consider.

We divide up the world and we say: "Here is Christendom; here is Islam; Hinduism is here. This religion prevails here, and that religion is dominant there."

But what is the reality?

Think of all the prophets, inspired teachers, sages and founders of religion. Has any one of them at any time spoken in praise of the uncontrolled accumulation of wealth? Has any one of them practised or enjoined anything but simplicity and moderation? Did any one of them show indifference to his fellow-man's need? Or, having abundance, withhold the scant necessity?

So we observe a hiatus between presumption and actuality: between what we might expect to find where one of the noble religions is enthroned and the state of affairs that actually does exist. For how can we reconcile the following four statements with the acknowledged widespread misery of humanity?

1. In the world there is a plentiful abundance of the necessaries of life.
2. There exists also a plenitude of money for the orderly distribution of this abundance.
3. Speaking generally, the world is divided up amongst some four or five great and noble religions, all of which enjoin good-will and practical kindliness towards one's brother-man.
4. These great religions, as shown by the example of their founders, inculcate an indifference towards worldly possessions and the aggrandisements of temporal power.

Who can bridge this hiatus? Who can save humanity from the terrible results of either a callous and widespread hypocrisy or of a disastrous depth of ignorance? Humanity should not be called upon to endure either, upon the one hand, the afflictions of famine and starvation-

poverty, or, upon the other, to bear the burden and responsibility of amassed imponderable riches.

This world-wide grievance is not the outcome of any one of the four or five great religions raised up over humanity. Is it, then, the fault of the very rich? Even here, I think, we must say that this injustice is not primarily the fault of the rich. Under every religion and of every race we find the very rich. Where, then, and where indeed is the source of the evil?

In truth the cancer exists in the present-day, human-devised nature of money itself. Money has become a robot, a mechanical monster. While the owner of riches sits by, often in an uneasy idleness, money grows and accumulates by a mechanized multiplication, which is an enemy to the higher values of life, a poison to the intrinsic blessedness of human existence. What is added to one side in injurious excess is taken away from the other side in a grim, afflicting poverty. But, mind you, the exaggeration of these two ruinous extremes is not due to the weakness nor to the malice of humanity. It is indeed but the insidious working of the power of interest upon money. It is not humanity that piles up excess of wealth unjustly, but it is the very nature of interest upon money which decrees that the bigger the heap the bigger and the faster shall it grow, and the smaller the heap the sooner shall it dwindle.

To conclude, we find that humanity requires to be saved, not from itself (for humanity we believe to be fundamentally good), but from the unrecognized evil inherent in the present-day system of interest upon money.

W. B. Bashyr Pickard

THE FLAG AND LIFE

The national flag of a country is a saga, in symbol, of its aspirations, not so much of its achievements. It is a clarion-call to the people to lay down their life for an ideal, which is far greater and purer and nobler than that of even "enlightened" self-interest, whether individual or collective. Sir S. Radhakrishnan, who has the illuminating insight of a true philosopher, therefore, interpreted aright the trinity of green, red and white colours which constitute India's national flag, when sometime back unfurling the latter on the occasion of the celebration of the Silver Jubilee of Shri Sharada Mandir, the leading national educational institution in Sindh, he said:—

> The green stands for the creative aspect of our life. No creation has taken place in life unless it is through austerity and self-control. The red has always been the symbol of suffering and austerity from the time of the *Mahabharata* down to to-day. Through austerity we pass on to transparent whiteness representing simplicity and high purpose of our life.

NEW BOOKS AND OLD

THE HEALING POWER OF POETRY *

Mr. Beach, an American enthusiast, gave six lectures on poetry at the University of Minnesota, and here they are. His first sentence is a brave challenge. He says "It is not the act of living that delights us but the sense we have of the act," and he partly explains what might be cryptic by continuing "We do not attribute delight to the activities of the amœba." But do we not? Some of us suspect that pleasure and pain begin, however obscurely, with the beginning of consciousness. However, we find later on that Mr. Beach says "The problem that most insistently confronts us is how to square this lyrical record of grief and disenchantment with my simple notion of poetry as enabling us to realize the satisfaction that we take in living." He then remarks, "Grief and disenchantment are by no means satisfactions in themselves...but the expression of grief and disenchantment in poetic form may yield satisfactions of the highest order." And again "To have made a thing of beauty out of one's own distress is, to begin with, a greater triumph over circumstance than to have made it out of something pleasing and lovely in itself."

Let us hear him yet further before we make up our minds about his theories.

> The stuff of living is emotion. The intellect comes in to identify the emotion and make us conscious of it, to classify it and bring it into relation with other emotions, to order and systematize our set of emotions, to refine upon them,—in short, to shape them. The moment we have found a word, emotion is stamped with intellect.

At the close of his lectures Mr. Beach said

> We have seen how great a yield our very pain of heart may bring when we can give it outward and esthetic form, relieving so the pent-up and burdened spirit, and from our personal grief shaping an object for impersonal contemplation and delight.

It has been pointed out recently that happy poems are so much less numerous than sad ones probably because we try instinctively to get rid of unhappiness by expressing it. We have not the same incentive toward getting rid of happy emotions. Indeed, we often try to conserve them, to "spin them out." This, however, has no connection with our supposed "delight" in the sense of living. Perhaps it would be at once simpler and truer to say that a poet finds expression for his sorrow because to do so is the best way in which to alleviate the suffering which we experience through our sense of living. The saddest of all great poets is, I suppose, Leopardi, and I cannot feel that writing poetry was to him anything more than an anodyne.

Occasionally Mr. Beach pronounces a startling judgement. For instance, "Keats is in a class with Byron, however much they may differ in other ways, and in contrast to Shelley and Wordsworth. This difference you may

* *A Romantic View of Poetry*. By Joseph Warren Beach. (University of Minnesota Press, Minneapolis, Minn., U. S. A. $ 2.00; Oxford University Press, London. 12s.)

express in various terms, according to your disposition. You may say that Keats and Byron are more realistic than Wordsworth and Shelley, or more hardheaded; you may even say they are more clearheaded, more 'sound.' I should prefer to say simply that Keats and Byron were temperamentally less fitted to leaven the reality they encountered with the ideal which they visioned." Some readers may not be able to detect any consanguinity between either of these pairs. Wordsworth was primarily a moralist, Keats an artist, Shelley a Utopian and Byron a man of the world who happened to have a knack for writing verses. If we recall those lines by Matthew Arnold—

> Time may restore us in its course
> Goethe's sage mind or Byron's force,
> But there shall come no latter hour
> To give us Wordsworth's healing power,

we may wonder whether, with the optimism natural to his race, Mr. Beach has based his theory upon a false premise, for we should not highly value healing power unless we recognised that there is suffering not only in the "act of living" but also in "the sense we have of the act." The book reveals many glimpses of an evidently attractive mind.

CLIFFORD BAX

THE INFLUENCE OF JESUS *

> There is some soul of goodness in things evil,
> Would men observingly distil it out.

Long-term imprisonments of Indian national Leaders illustrate this statement of Shakespeare. For many of them have used their enforced retirement for writing valuable books, which might otherwise never have been written by their busy authors. Here is a great little book, written in prison, by Shri J. C. Kumarappa, the Secretary of the All-India Village Industries Association.

Gandhiji has set his imprimatur on the book in "A Word" of introduction. With his own unequalled experience in practising the precepts of Jesus, which he has found corroborated by the teachings of his own "Ishtadevata," he commends the book "to every believer in God, be he a Christian or a follower of any other religion."

Very valuable light is thrown, in an interesting preface, on Shri Kumarappa's own understanding of Christianity, mainly imbibed from his mother to whom the volume is lovingly dedicated.

Though the book is not, and does not claim to be, a scholarly treatment of the facts about the historic Jesus or a critical examination of the whole content of the Christian message and its implications, its exposition of the teachings of Jesus is often illuminating. The author confines himself wholly to the sayings of Jesus, as recorded in the Four Gospels, and one of the remarkable features of the book is his skilful interweaving of most of these crucial sayings into the texture of his exposition. Even the words of Jesus, the author rightly reminds us, are not to be understood in their dead-letter sense but in the light thrown on them by the personality of the speaker and the guidance of the eternal Spirit of Truth.

---

* *Practice and Precepts of Jesus.* By J. C. KUMARAPPA. (Navajivan Publishing House, Ahmedabad. Re. 1/8)

The teachings of Jesus regarding love, even of one's enemies, and non-resistance of injury, which the Christian West has relegated as impracticable, are shown to be the only sensible code of conduct if man is to avoid the holocaust of all civilisation on the altars to the war-god raised all over the world by rampant militarism. Most searching of all is the application suggested of the teachings of Jesus to the needs and conditions of life in India today. The system of living taught by Jesus, based on self-discipline and self-control, is shown to be the rock-bottom on which political democracy can be built. The real "Followers of Jesus," who, according to the author, include all those who, though professing diverse faiths, seek to live by the spirit of Truth and Love, are the real salt of the earth and their light must shine in all the dark places of this land, as they spend themselves in every kind of useful activity. It is in such practice of the precepts of Jesus that his dynamic personality will reveal itself, finding fulfilment in the larger truth into which the Eternal Spirit is continually leading mankind.

A very illuminating parable recapitulates and concludes the argument of the book. The Divine spark of Truth in man, glowing brightest in the religious luminaries of the race, is compared to the compass of a ship, adjusted to the huge magnet Earth, and ever pointing North. Man's free-will, which ought to be in alignment with the will of God, but which often is not, is compared to the rudder which directs the ship correctly only when it is guided by the compass. But in most religions, in Christianity most of all, the rudder, and that fixed by man-made regulations, has taken the place of the guiding compass. When the spirit of Jesus, the spirit of fearless search for and experiment with Truth, guided by Love, is recaptured, the ship of humanity will reach its port of lasting peace and good-will among men.

A book that ought to be read by every Indian and not by Indians alone.

S. K. GEORGE

The Seven Stars of Peace: An Anthology for the Times. Selected and Arranged by ARTHUR STANLEY. (J. M. Dent and Sons, Ltd., London. 6*s.*)

This is a re-issue of an anthology published some years ago, when it received a warm welcome. Today the welcome should be warmer still in proportion as the need for the wisdom and inspiration of the words it contains is more appallingly urgent. Man's latest development in Black Magic, as we may well regard his harnessing of atomic power, can only be counteracted by an intensification of the power of White Magic, of that wisdom of the spirit which is the true science of humanity. In this book we have a distillation of some of that power drawn from the writings of enlightened men of all ages. The seven stars which form the headings of the seven sections of Mr. Stanley's anthology are Knowledge, Faith, Brotherhood, Joy, Gentleness, Liberty and Courage. Oddly enough Love is not specifically named among them, but perhaps it is better that it should be left to pervade them all in hidden ways. Perhaps this, too, explains why the poets are comparatively slightly drawn upon. The hundred and twenty-four writers represented

include, too, some contemporary writers such as Liddell Hart, C. E. M. Joad, and Neville Chamberlain, whose words will hardly repay prolonged meditation. But there is a place in such an anthology for different planes of truth and experience. For thought is food and we require a varied diet even of good food. Mencius, in the fourth century B. C., wrote of the way in which a man loses his proper goodness of mind, and that if humanity

> receives its proper nourishment, there is nothing which will not grow. If it lose its proper nourishment, there is nothing which will not decay away.

Here is good nourishment for minds too often in danger of decay from a diet of modern journalism.

HUGH I'A. FAUSSET

Burma and the Japanese Invader. By JOHN LEROY CHRISTIAN. (Thacker and Co., Ltd., Bombay. Rs. 16/8)

This work seeks to be a factual, unbiassed summing-up of Burmese affairs on the eve of the Japanese aggression. Within certain limitations it has fulfilled its set purpose, compressing within its narrow compass a mass of material on a variety of topics.

The picture of Burma presented in these pages does not, however, come to life. The reason is clear. The author has not gone below the cold and often misleading surface of facts to see the truer realities beneath. He has painted the face of Burma, not her mind. Further, he has missed the chance to write a great human document. To give an example, he has nothing to say on the memorable trek of desperate refugees from the depths of Burma to India's frontiers. He has dismissed that tale of indescribable misery in ten lines, merely stating that some 10,000 people out of forty times that number died *en route*, which was a "remarkable feat" for the civil administration responsible for the fate of these men and women. No evidence has been quoted to support these figures, which seem dubious. An unbiassed account would not surely black out the well-known mishandling of the refugee problem by the British authority, which committed inexcusable errors and exhibited criminal indifference.

The author has visualized no more attractive destiny for Burma than dominion status. He rightly states that "it is a great mistake to compare in ability, culture and intellect such Ba Maw and U Saw with Indian thinkers such as Gandhi and Nehru." (*sic*. One of numerous printer's errors.) But that does not mean Burma has no great hunger for independence, and in the chapter on "Burma Under Japanese Occupation" (this chapter is premature, being mainly guesswork) Major Christian states, again rightly: "The Japanese soon realized that the Burmese sense of nationalism and desire for real independence were so strong ...." One would not wish Burma to have been Japan's puppet; but why the puppet of Britain either? Why should not all Southeast Asia—Burma, Indo-China, Thailand, Indonesia—be free to cut adrift from the British, French and Dutch empires, and free also to end their Balkanized state, if they so desired, by aligning themselves in an economic federation?

The above criticism does not detract from the volume under review. It makes good reading and is an excellent book of reference. The value of the twenty-page bibliography cannot be over assessed.

BHABANI BHATTACHARYA

Rāgavibodha of SOMANATHA with his own Commentary Viveka. Edited by PANDIT S. SUBRAHMANYA SASTRI with an Introduction by Dr. C. K. Raja. (Adyar Library Series No. 48, Adyar Library, Adyar, Madras. Rs. 6/-)

The authorities of the Adyar Library have shown great catholicity in planning this Series. No branch of Indian literature has been neglected and the present edition of the *Rāgavibodha* of Somanātha (A. D. 1609), a standard work on Carnatic Music, bears out the desire of the Library authorities to make their Series truly representative of Indian literature and culture.

Somanātha records the date of this work and its commentary, *viz.*, 18th September 1609. He belonged to the Sakalakala family of the Āndhradeśa. His father was Mudgalasūri and his grandfather, Menganātha. He follows the *Svaramela-Kalānidhi* of Rāmāmātya, another authoritative Andhra writer on Music. The present work is written in the Āryā metre. It deals in five Chapters with *Śrutis* and *Svaras, Vīnā, Mela, Rāga* and *Rāgarupa* (*rāga* forms). The Commentary is lucid and full of citations from previous authorities. Somanātha was a great scholar and wrote on other subjects as well. The present work is very useful for understanding the history of Carnatic music. Dr. Raja in his Critical Introduction to this volume states that "the book has a great value in understanding the condition of the art of music in ancient times in India." Like many other mediæval treatises on Indian music Somanātha's work is characteristic of the intellectual keenness of both the authors and their readers in different centuries of Indian cultural history.

It is unfortunate that Pandit S. Subrahmanya Sastri, the learned and devoted Editor of the present edition, should have passed away before the completion of the publication of this work! He prepared the press-copy with the help of some manuscripts in the Adyar Library. Owing to his sudden death the press-copy remained without an Introduction from the learned Editor. This deficiency has fortunately been made good by Dr. C. K. Raja, whose versatile interest in different branches of Sanskrit learning, including music, has been responsible for giving us a valuable critical Introduction to the volume in which he has made an attempt "to understand and interpret the *Śruti* and *Svara* scheme of ancient Indian music as found in the texts."

The history of Indian music on a comprehensive scale can be written only when all important texts on music have been critically edited. We, therefore, welcome the present edition of the Rāgavibodha as a step in this direction. In printing and get-up the volume is in line with the other volumes in the Adyar Library Series and leaves nothing to be desired.

P. K. GODE

CORRESPONDENCE

"ANDHRA LITERARY HISTORY"

The review of *Telugu Literature* by Prof. N. K. Sidhanta in the September issue of THE ARYAN PATH is both unfair and unsympathetic. One wonders what the purpose of Professor Sidhanta's general remark on Part III of the book, namely, the Anthology, can be. It is nothing more than the bare and commonplace generalisation that translations cannot express the beauties of the original. As the reviewer does not know Telugu (or does he know it? he is a Bengali!) and cannot appreciate the beauties of the original, his remark either must be a criticism of the planning itself of the Series by the General Editor or must have been actuated by unwillingness to see whatever beauties of Telugu poetry can be expressed in the English language. Though translations are no adequate substitutes for the originals, still we do translate and have to translate poems from one language into another. Even the greatness of Tagore and Iqbal would have gone unrecognised, had their poems not been translated into English.

About two-thirds of the review Professor Sidhanta devotes to raising issues which he at the same time writes he should not raise. He says in one place that an intensive appreciation of some of the literary modes might have been given and at another that such a thing is out of place here. And the reader is left wondering what impression Telugu literature as a whole creates in the minds of non-Telugus like Professor Sidhanta.

As regards the question which Professor Sidhanta raises about the aims of the epic, one feels that a little more sympathetic appreciation of the ancient literary ideals as discussed by writers on *alamkara* would have made Professor Sidhanta see at least some truth in the views criticised. Even minstrels' songs have ideals to glorify. It is probably the misfortune of Indian literatures alone that they are generally interpreted even by Indians, entirely according to norms supplied from outside.

P. T. RAJU

REFORMING THE ABORIGINALS

As the means of transport and media of communication increase in efficiency and in expeditiousness the aboriginals in India are brought nearer and nearer within the orbit of "the battle of culture-contact." Writing about the effects of this "battle of culture-contact" for instance, on the Lambadis, who originally were a tribe of transporters of goods, scattered all over the country, A. M. Somasundaram in the *Triveni*, for September, says that a change has resulted in their religious and vocational as well as social life. On the debit side there is a division of their tribe, into several sects—a caste-system which never existed before. This reminds one of Verrier Elwin's dictum, "If you want to reform the aboriginal, do not try to reform him. Reform the lawyer, the doctor, the school-master, the official, the merchant with whom he has to deal." Though this statement too savours somewhat of the extremism of the idealist enthusiast, yet there is force in the author's plea that "Both the administrators and the public should co-operate in this social work" of reclaiming the aboriginal tribes.

ENDS AND SAYINGS

"_____ends of verse
And sayings of philosophers."
HUDIBRAS

Dr. Gene Weltfish, one of the well-known authors of the *Races of Mankind* published by the Public Affairs Committee of U. S. A. in 1943, read a paper at the Annual Meeting of the American Association for the Advancement of Science, 1944, which is reprinted in the September 1945 issue of the *Scientific Monthly*. This is an important contribution in which Dr. Weltfish is "not trying to imply that scientists are to blame for this war. I am only trying to demonstrate that scientists like the rest of our contemporary population, are sadly lacking in the fundamental values that would have made such a war as this impossible."

The conclusion which she draws in her article is significant and we hope that some action will be taken on it by the scientific academies all over the world:

In the face of many facts, I maintain that the disinterestedness of the scientist is largely mythical—that it amounts to a lack of evaluation of purposes, and that as a consequence, the scientist can readily become the creator of havoc and destruction. I further maintain that such a robot scientist is a greater menace to humanity than the robot bomb. In our reconstructed world graduating scientists should take cognizance of their responsibilities for the social consequences resulting from their use of scientific techniques. To make them conscious of their obligations I propose that each new group of graduates take a solemn oath, for example:

I pledge that I will use my knowledge for the good of humanity and against the destructive forces of the world and the ruthless intent of men; and that I will work together with my fellow-scientists of whatever country, creed or colour, for these our common ends.

Unless materialistic science changes and accepts, as its foundation, the moral principle of human unity its growing knowledge cannot but be also a growing danger to the race. The notion that science has nought to do with ethics is false and needs to be abandoned. Dr. Weltfish's suggestion is a step in the right direction.

Perhaps it is a trait of human nature that every generation considers itself to be superior, in intellect and achievement, to all those that have preceded it. In the same way the moderns too think that the ancients were far behind them in many matters. A long-range perspective of history, however, sets one right, at the same time clipping away, with chastening effect, not a little of his egotism. For, it brings home to man the truth that behind all evolution there is a plan and a purpose into which periods and projects fit in adequately, and that progress should be measured, therefore, within the context of that plan and that purpose. This realization, in turn, leads him to a relative and humble estimate of the contribution of his own generation to the corpus of human culture and civilization. But what is more important is the dawning on him of a correct concept of the nature of true knowledge. For instance, only as late as the other day Science held, to quote from

an illuminating article under the caption of "The New Lamps and the Old," contributed by Ray Knight to *The Hibbert Journal* for October 1945:

> Religion was the invention of a greedy priesthood, magic brutal superstition, morality a mere convention. Matter was the sole reality, mind a by-blow of the brain, instinct lapsed intelligence, freewill an illusion. Experiment and observation, microscope and test tube, these alone could lead us into the way of truth.

But to-day the scientists are beginning to feel that with technocracy alone they cannot build the Temple of Truth and that to gather materials for the construction of that edifice they must go back to the ancients and borrow from them, as Ray Knight points out, of Mystery—"experience in spirit,"—Magic—"mysterious power of the dissociated consciousness,"—and Myth—"word of God." These are, indeed, "the three inseparable companions of religion." And without Religion,—"holding together, binding back"—man cannot have a vision of the whole, for science only chops "wholes to bits" on the testimony of the senses, those "bad witnesses," as the sages of old said, "blasting living things to scraps of dirt."

Religion—and it should not be mistaken for creeds—is then the perpetual need of the people because it is "essentially synthetic creatrix of society, mother of all culture." It rests, as Ray Knight observes, on those revelations of truth which "nothing but past-mastership in knowledge of the human soul,"—such as the ancients accumulated through Intuition—"could have inspired."

Speaking at the conference of the United Nations Educational and Cultural Organization, which took place in London in the first week of November, Rajkumari Amrit Kaur made the following remarks:

> There can be no true freedom and consequently no genuine culture in the world which is half-bond and half-free, half-fed and half-starved, where exploitation and social injustice flourish side by side with pious expressions of good intentions and high-sounding policies. Geographical barriers may have been conquered, but oceans of hate and misunderstanding still divide us.
>
> Culture and civilisation stood today at the brink of disaster. In a world dominated by power politics, rent asunder by mutual suspicions and jealousies, still bent on exploitation of weaker peoples and with each country solicitous of its own freedom but indifferent to that of others, it is the educational and cultural forces that will save humanity.

The idea that the world is one, that humanity is indivisible, is more and more recognized by practical politicians; but the action to be taken on such ideas and ideals is greatly hindered because commercial and financial vested interests want to maintain a *status quo* which means ushering in of another war. But is the second world war really over? Are the vested interests responsible in 1938-39 for the conflagration non-existent to-day? From the moral and psychological points of view a psychic revolution has been going on throughout the human kingdom and a hundred thousand atomic bombs will not stop that movement till the aroused psyche of the human race is satisfied by the coming of greater knowledge, deeper peace and a sense of solidarity with all in which alone is true security.

For several years past the intellectuals in the country have been increasingly studying the vision and works of Sri Aurobindo, the philosopher-poet of

Pondicherry. This is evident not only from the periodical publication of his works and from the large volumes of appreciative and interpretative literature on him and his philosophy, but also from the establishment of study-circles, in the leading cities of India. For instance, one such circle was started in Bombay two years ago. The inaugural number of its *Annual* is now before us. It is mostly a collection of poems and essays inspired by the re-orientation of their respective writers to the spiritual standpoint of the seer, which can be summed up, in his own words, as follows :—

> The universal Consciousness after its descent into Matter has conducted the evolution there along two lines, one of ascent to the discovery of the Self and Spirit, the other of descent through the already evolved levels of mind, life and body so as to bring down the spiritual consciousness into these also and to fulfil thereby some secret intention in the creation of the material universe. Our *Yoga* is in its principle a taking up and summarising and completing of this process, an endeavour to rise to the highest possible supramental level and bring down its consciousness and power into mind, life and body.

All earnest seeking of the Reality, in whatever manner and wherever carried on, helps humanity effectively, indeed, to unfold, veil upon veil, its dormant divinity. And never before, as to-day, perhaps, was there a crying need for such an ever-enlarging effort. For, to quote Sri Aurobindo once again, "now the curve seems to be the beginning of a new turn of seeking which takes its start from what was achieved in the past and projects itself towards a greater future."

The world moves on, from violence to non-violence. Human civilization is an experiment as well as an attempt at expressing this evolutionary urge. It is, therefore, in accord with the spirit of civilization that when man falls ill, the way he is nursed back to health should also be free from violence. The Ayurvedic medical system of the East and the Homœopathic system of the West have this principle as their basis. According to the latter, for instance, to quote from the inaugural number of *Baroda Homœopathic Bulletin*, recently published "a disease is only the manifestation of morbid condition of the nervous system and not of the physical body. In other words, the *jivatman* inside is ill at ease." And it is this *jivatman* that is enabled through homœopathic doses administered on the twin principles of "law of similars" and "potentization of drugs to overcome the morbidity."

In India the system of Homœopathy was introduced during the eighties of the last century, among others, by two Theosophists, Dr. W. H. Jelowitz and Shri V. M. Kulkarni who worked in Bombay and by Rev. Father Muller who founded the first homœopathic dispensary in Mangalore. Since then in Bengal it has been widely practised and with such remarkable proficiency that the Provincial Government there has recognised its value by forming "a strong Faculty, which regulates courses of study, conducts exminations and awards degrees." Now Baroda has given it the status of "an approved medical science." It is sincerely to be hoped that the other Provincial Governments and Indian States will also adopt, before long, this system, not only because it is in keeping with the sovereign law of non-violence, but also because it is cheap as against the prevalent costly allopathic system.

THE ARYAN PATH

Canst thou destroy divine Compassion? Compassion is no attribute. It is the Law of Laws—eternal Harmony, Alaya's Self; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal. The more thou dost become at one with it, thy being melted in its Being, the more thy Soul unites with that which Is, the more thou wilt become Compassion Absolute. Such is the Aryan Path, Path of the Buddhas of perfection.

—*The Voice of the Silence*

VOLUME XVI

January-December 1945

THE ARYAN PATH OFFICE
"Aryasangha" Malabar Hill
BOMBAY

Printed and published by Kishan Singh Chavda at Sadhana Press, Raopura, Baroda.

INDEX

General Index

American Dream, The—*By Paul E. Johnson* 281
Ancient Greece and the New World—*By Euphrosyne Sideropoulo* 86
Ancient Indian Warfare—*By Bhabani Bhattacharya* .. 146
Andhra Literary History—*By N. K. Sidhanta* 345
Atlantis
I.—*By B. P. Howell* .. 109
II.—*By E. M. H.* 110

Book Trade in India, The: The Need for Reorganisation—*By Madan Gopal* 381
Brotherhood of Religions, The —*By D. S. Sarma* 23
Buddhism in Modern Europe: Retrospect and Prospect—*By Christmas Humphreys* .. 375

C. F. Andrews: An Appreciation—*By Gurdial Mallik* .. 138
Christianity in Its Context—*By S. K. George* 350
Consciousness—*By G. R. Malkani* 269
Correspondence 73, 74, 75, 115, 116, 276, 316, 393, 395, 477
Cultural and Social Status of Indian Women in Vedic and Mediæval Times, The—*By Kshamabai Row* 162

De Valera: Eire's Man of Destiny—*By R. M. Fox* .. 52
Descartes—*By N. A. Nikam* .. 303

Eclectic Philosophy and the Ancient Wisdom—*By B. P. Howell* 185
Education for World Citizenship —*By A. R. Wadia* 207
Edward Carpenter: A Centenary Tribute—*By Hugh Harris* .. 297
Ends and Sayings 37, 76, 117, 157, 197, 238, 278, 317, 357, 398, 439, 478
England and India: Essays in Mutual Understanding
I.—*By Colin Garbett* .. 410
II.—*By D. V. Gundappa* .. 415
Esoteric Philosophy and "The Unconscious"—*By Philip Howell* 463

Fallacy of Race, The—*By B. P. Howell* 66
Food of Life, The—*By Josiah Oldfield* 332
Force of Creative Ideas, The—*By R. L. Mégroz* 1
French Contribution to World Culture, The—*By Denis Saurat* 401

Harijan Ashram, The—*By Iswar Saran* 405
Healing Power of Poetry, The—*By Clifford Bax* 472
Hollywood Hallucination, The —*By James Harris* 41
Hopkins: A Study in Conflict—*By Hugh I'A. Fausset* .. 148

Illusive Money—*By W. B. Bashyr Pickard* 468

India and Britain: Some Questions about India—*By Elizabeth Cross* 219
Answers—*By T. R. Venkatarama Sastri* 221
Indian Chronology—A Plea for Realism—*By P. K. Gode* .. 201
Indian Culture and the Draft Hindu Code
I.—*By M. V. Kibe* 169
II.—*By A. B. Gajendragadkar* 173
Influence of Jesus, The—*By S. K. George* 473
Inner Vision, The—*By Laurence E. Moore* 460
Iqbal: Poet and Philosopher—*By A. R. Wadia* 429

John Galsworthy—*By V. R. Bashyam* 424

Letters of Max Plowman, The—*By J. Middleton Murry* .. 224
Literature as a Moral Force—*By M. D. Altekar* 6

Manichæans, The: Their Doctrines and Pictorial Arts—*By O. C. Gangoly* 16
Milton among the Kabbalists—*By Hugh I'A. Fausset* .. 68
Modern Poet-Philosopher, A—*By G. R. Malkani* 141
My Friend, the Camel—*By Munir Abdallah Moyal* 11
Mystery of Pain and Evil, The—*By Hamilton Fyfe* .. 361
A Note on the Above .. 365
Mystic of Islam, A—*By A. J. Arberry* 346

Nationalism and Internationalism—*By Hermann Goetz* .. 258
New Books and Old 23, 66, 10. 141, 180, 224, 26. 301, 345, 386, 429, 47
On India—
I.—*By George Godwin* .. 3
II.—*By Dennis Gray Stoll* .. 3
On the Sanskrit Poet Magha—*By H. G. Narahari* 34
Orphism and Christianity—*By George Godwin* 45
Our Beggar Problem—*By John Barnabas* 4

Perennial Philosophy, The—*By O.* 30
Philosopher of the Spirit, A—*By D. L. Murray* 23
Philosophy and Modern Life—*By P. S. Naidu* 8
Poems of John Keats—*By Dorothy Hewlett* 11
Political Economy: A Theocratic View—*By P. G. Shah* .. 18
Post-Islamic Religions of the Near East—*By Munir Abdallah Moyal* 29
A Note on the Above—*By a Student of Theosophy* .. 29
Prevention or Punishment?—*By Mary Frere* 5

Quest, The (Poem)—*By "Anup"* 28

Race Prejudice and the White Man's Education—*By R. L. Mégroz* 30
Racism and World Unity—*By R. L. Mégroz* 17
Regeneration and Transformation: A Note on Dostoievsky—*By R. S. Thomas* 21
Regeneration of Generation—*By J. P. Hogan* 14

Relation between Matter and Mind:
I.—Components: A Western Theory—*By William H. Roberts* .. 246
II.—A Hindu View—*By P. Nagaraja Rao* .. 252
III.—A Note on the Above—*By a Student of Theosophy* 256
Renaissance of Hinduism, The—*By Gurdial Mallik* .. 104
Return to Husbandry—*By John Stewart Collis* 230
Revival of Village Industries, The: The Work of the A. I. V. I. A.— *By R. V. Rao* .. 286

Seer of Pondicherry, The—*By Bharatan Kumarappa* .. 265
Shaw's "Primer of Citizenship"—*By John Stewart Collis* .. 143
Small Nations and Big Powers—*By R. M. Fox* 441
Social Aspects of Crime and Punishment, The—*By M. A. Janaki* 369
Some Aspects of Æsthetic Criticism—*By N. C. Mehta* .. 336
Spirit of Reason, The—*By Hugh I'A. Fausset* 386
Spiritual Manumission—*By Hugh I'A. Fausset* 107
Standards of Living 161
Stemming the Tide—*By J. M. Ganguli* 134

Tagore's Message to East and West—*By Laurence E. Moore* 100
Telepathy—*By J. D. Beresford* 301
Telling Brief for Brotherhood, A I.—*By J. P. Hogan* .. 180
II.—*By Cyril Modak* .. 182
Thoreau at Walden: 4th July 1845—*By Hugh Harris* .. 241
Thoughts upon Malice—*By W. B. Bashyr Pickard* 121
Truth: The Stages in Its Pursuit—*By V. Subrahmanya Iyer* 59
Tsong-kha-pa and the West—*By Katherine Merrill* .. 90

Unique Document, A—*By P. K. Gode* 352

Valley of the Shadow, The—*By Cecil Roth* 432

W. O. B.: A Degree for Parents—*By William H. Roberts* .. 445
War of Frankensteins, The—*By Philip Mairet* 347
Weaponless War: The Technique of Satyagraha—*By Lila Ray* 326
West with India towards Reality, The—*By Dennis Gray Stoll* 451
Western Wartime Thinking: "Good" and "Bad" Fascism—*By Hervey Wescott* .. 26
What Price Racial Hate?—*By Paul Eldridge* 321
When Islam Came to Iran—*By Irach J. S. Taraporewala* .. 124
Wielders of Power, The—*By Hamilton Fyfe* 351
"...Words without Knowledge"—*By Irene R. Ray* .. 232

Yeats on India—*By Alex Aronson* 131

Index of Book Reviews

Above All Nations: An Anthology—*Compiled by George Catlin et al.* 356
Acyutarayabhyudaya—*By Rajanatha Dindima; ed. by A. N. Krishna Aiyangar* .. 352
Adam and Eve: An Essay towards a New and Better Society—*By John Middleton Murry* 149
Age of Reason, The—*By Thomas Paine* 386
Akabarasahi-Sringaradarpana of Padmasundara—*Ed. by K. Madhava Krishna Sarma* .. 35
Al-Ghazali, the Mystic—*By Margaret Smith* 346
..And One Did not Come Back —*By Khwaja Ahmad Abbas* 72
Āryā-Śataka of Appaya Dixita, The: With a Commentary of Dr. V. Raghavan—*Ed. by N. A. Gore* 69
As We Go Marching—*By John T. Flynn* 26
Atlantis Rising—*By Daphne Vigers* 109

Barbers' Trade Union, The, and Other Stories—*By Mulk Raj Anand* 36
Bhagavad-Gita—*Trs. by Swami Prabhavananda and Christopher Isherwood* 308
Big Heart, The—*By Mulk Raj Anand* 353
Bridge into the Future: Letters of Max Plowman 224
Brotherhood of Religions, The —*By Sophia Wadia* .. 23
Burma and the Japanese Invader—*By John Leroy Christian* 47
Burning of the Leaves and Other Poems, The—*By Laurence Binyon* 11

Common Sense About Yoga—*By Swami Pavitrananda* .. 11
Commonwealth of Tomorrow—*By H. Goetz* 19
Constipation and Dyspepsia—*By Sarma K. Lakshman* .. 19
Country Beyond, The—*By Jane Sherwood* 43
Curiosities of Psychical Research—*By Charles J. Seymour* 7
Cyclone and Other Stories—*By R. K. Narayan* 19

Deliverance, The—*By Sarat Chandra Chattopadhyaya; trs. by Dilip Kumar Roy* .. 15
Depth Psychology and Education—*By Anjilvel V. Matthew* 35
"Devadasi" (Temple-Dancer) —*By Santosh K. Chatterjee* .. 43
Dream of Descartes, The: Together with Some Other Essays—*By Jacques Maritain; trs. by Mabelle L. Andison* .. 30

Education, Politics and War—*By S. Radhakrishnan* .. 15
Esoteric Character of the Gospels, The: A Study in Occultism—*By H. P. Blavatsky* .. 35
Europe: A New Picture—*By Joanna Scott* 19
Everybody's Political What's What—*By Bernard Shaw* .. 14

Folk-Songs of the Maikal Hills—*By Verrier Elwin and Shamrao Hivale* 154
Folk-Tales of Mahakoshal—*By Verrier Elwin* 271
For Ever—*By Dallas Kenmare.* 194
Founder of Pakistan, The—*By Khan A. Ahmad* 196
Future of India, The—*By Penderel Moon* 310
Future of the Jews: A Symposium—*Ed. by J. J. Lynx* .. 432

Gandhi—*By Carl Heath* .. 151
Gerard Manley Hopkins (1844-1889): A Study of Poetic Idiosyncrasy in Relation to Poetic Tradition—*By W. H. Gardner* 148
Git Manjari: An Anthology of Old Rajasthani Bardic Songs. 153
Great Mystics, The—*By George Godwin* 313
Guru Tegh Bahadur—*By Raja Sir Daljit Singh* 70

Hero in History, The—*By Sidney Hook* 351
Hero or Fool? A Study of Milton's Satan—*By G. Rostrevor Hamilton* 155

I Cannot Die—*By Krishan Chander; trs. by K. A. Abbas* 314
I Lied to Live: A Year as a German Family Slave—*By Alexander Janta* 354
If This Were True—*By J. D. Beresford* 192
India and China—*By S. Radhakrishnan* 156
India in Outline—*By Lady Hartog* 31
Indian Village Health—*By J. N. Norman-Walker* .. 245
India's Answer to the West—*By Cyril Modak* 314
India's Destiny—*By Cyril Modak* 112
Introduction to Philosophy, An—*By W. A. Sinclair* .. 193
Invisible Anatomy—*By E. Graham Howe* 274
Invitation to Immortality—*By K. Ahmad Abbas* 112
Iqbal as a Thinker: Essays by Eminent Scholars .. 429
Islamic Culture—*By Asaf A. A. Fyzee* 189
Island Sonata—*By Marjorie Livington* 110

Kingdom of the Mind, The—*By Albert Mansbridge* 147

Lidice 349
Life of Muhammad, The—*By Sufi Mutiur Rahman Bengalee* 190
Long Pursuit, The: Selected Essays 1941-1944.—*By Dallas Kenmare* 392

Malnutrition—*By Norah Curtis and Cyril Gilbey* 196
Man India Loved, The—*By J. S. Hoyland* 354
Man's Most Dangerous Myth: The Fallacy of Race—*By M. F. Ashley Montagu* .. 66
Meaning and Purpose—*By Kenneth Walker* 152
Metaphysics of Iqbal—*By Ishrat Hasan* 141
Millat and the Mission, The—*By Choudhary Rahmat Ali* .. 196

Millat of Islam and the Menace of "Indianism," The—*By Choudhary Rahmat Ali* .. 196
Milton: Man and Thinker—*By Denis Saurat*.. 68
Mind of Mahatma Gandhi, The —*Compiled by R. K. Prabhu and U. R. Rao* 272
Mohammad and Teachings of Quran—*By John Davenport; ed. by Mohammad Amin* .. 273
Mysteries of the Mind—*By P. S. Naidu* 236
Mystic of Islam, A—*By A. J. Arberry* 346
Mystic Tales of Lama Taranatha—*Trs. by Bhupendranath Datta* 235

Natural Cure of Eye Defects, The–*By L. Kamasvara Sarma* 192
Natural Order, The: Essays in the Return to Husbandry—*By Fourteen Writers; ed. by H. J. Massingham* 230
Nature of Consciousness in Hindu Philosophy—*By S. K. Saksena* 269
New Light on Sri Krishna and Gita, Vol. I—*By Mohan Singh* 114

Old Man in New World—*By Olaf Stapledon* 188
Our Beggar Problem: How to Tackle It—*Ed. by J. M. Kumarappa* 313
Our Youth—*By Kamaladevi* .. 435
Outline of Metaphysics—*By Furze Morrish* 185

Paranormal Cognition—*By Laurence J. Bendit* 191
Peoples of India—*By William H. Gilbert, Jr.* 4
Poems of John Keats, The—*Ed. by Gerald Bullett* .. 11
Poems of Our Time, 1900-1942 —*Chosen by Richard Church and M. M. Bozman* 38
Practice and Precepts of Jesus —*By J. C. Kumarappa* .. 47
Preface to Prayer, A—*By Gerald Heard*.. 39
Problems of the Peace—*By Wilson Harris* 31
Prodigal Son, The—*By R. H. Ward* 34

Queen Mary College: An Adventure in Education—*By George Godwin* 145

Race Relations and the Schools —*With a Foreword by G. P. Gooch* 305
Rāgavibodha of Somanatha—*Ed. by S. Subrahmanya Sastri* 476
Reason and Religion: A Dialogic Discussion—*By Sohrab A. Kalyan* 315
Reflections in a Mirror—*By Charles Morgan* 234
Rights of Man and Natural Law, The—*By Jacques Maritain* 183
Romain Rolland: The Story of a Conscience—*By Alex Aronson* 237
Romantic View of Poetry, A—*By Joseph Warren Beach* .. 472
Romanticism Comes of Age—*By Owen Barfield* 436

Saṅgītaratnākara of Sārṅgadeva, Vol. II, Adhyayas 2-4

—*Ed. by S. Subrahmanya Sastri* 113
Selected Writings and Speeches of Maulana Mohamed Ali—*Compiled and ed. by Afzal Iqbal* 315
Seven Stars of Peace, The: An Anthology for the Times—*Ed. by Arthur Stanley* .. 474
Shrimad Bhagawad Gita—*With a Commentary by Shripad Damodar Satwalekar: trs. by Vaman Narayan Godbole* .. 195
Slavery and Freedom—*By Nicolas Berdyaev* 107
Some Moral and Religious Teachings of Al-Ghazzali—*By Syed Nawab Ali* 273
Some Problems of Historical Linguistics in Indo-Aryan—*By S. M. Katre* 275
Song of the Gipsymaiden—*Trs. by Manjeri S. Isvaran* .. 275
Spinners of Silk, The—*By Hsiao Ch'ien* 33
Sri Aurobindo—*By K. R. Srinivasa Iyengar* 265
Srikanta: The Autobiography of a Wanderer—*By Saratchandra Chatterjee; trs. by Kshitishchandra Sen* .. 391
Srimad Bhagavatam: The Wisdom of God—*Trs. by Swami Prabhavananda* 195
Strangers in India—*By Pendrel Moon* 30
Struggling Heights—*By H. D. Sethna* 190
Studies in the Renaissance of Hinduism in the Nineteenth and Twentieth Centuries—*By D. S. Sarma* 104
Study in Iqbal's Philosophy, A—*By Bashir Ahmad Dar* .. 429
Sutra of Wei Lang (or Hui Neng), The—*Trs. by Wong Mou-lam; ed. by Christmas Humphreys* 150

Tales of Four Friends—*By Pramatha Chaudhuri; trs. by Indira Devi Chaudhurani* .. 112
Tales of Tokuzan—*By W. J. Gabb* 35
Teacher's Case for Religious Instruction, The—*By Charles T. Smith* 71
Telepathy: An Outline of Its Facts, Theory and Implications—*By Whately Carington* 301
Telugu Literature—*By P. T. Raju* 345
Three Mystic Poets—*By A. C. Bose* 311
Time is Born, A—*By Garet Garrett* 347

Verdict on India—*By Beverley Nichols* 232
Verdict on South Africa: The Tyranny of Colour—*By P. S. Joshi* 434

War in Ancient India—*By V. R. Ramachandra Dikshitar* .. 146
What America Means to Me—*By Pearl S. Buck* 180

Your Food—*By M. R. Masani* 70

Index of Correspondence

"Andhra Literary History"—*By P. T. Raju* 477
Are They to Cry Eternally?
I.—*By H. Nagasubrahmanyam* 74
II.—*By J. C. M.* 75

Children's "Homes"—*By C. B.* 276

Dr. Ambedkar's Dream: Annihilation of Hindu Culture—*By M. V. Kibe* 393

"India and Britain"—*By P. S. Naidu* 39

Philosophy and Modern Life—*By B. S. Mathur* 31
Problem of Tomorrow, The—*By N. V. Eswar* 11

"Starlit Dome, The"
I.—*By Dallas Kenmare* .. 7
II.—*By John Stewart Collis.* 7

Swedenborg and Reincarnation—*By Leslie Marshall* .. 11

Index of Notes

American Dilemma, An .. 140
Arts and the People, The .. 462
Ayurveda 45

Baroda Museum 340

Cultural Contribution 423

Education for Responsibility .. 5
Education Is People 51
Educational Films 316
Educational Reform, An .. 444

Flag and Life, The 471
Future of Education, The .. 374

History 277

Indian Tamas 218
Industrial Democracy–*By G. M.* 438
International Cultural Co-operation 380

Leadership 58

Machines 179

Medical Relief in India .. 99
Mohenjo-Daro Engineers .. 206

Nature Cure 55

Pattern in History 130
Plato on Education 213
Public Health Problems .. 385

Reforming the Aboriginals .. 477
Robots in School and in State. 137

Seeds of War—*By G. M.* .. 409
Soil Knowledge 331

Technocracy and Tonic of Faith 459
Three Bases for Education .. 223

Unity—*By G. M.* 428
Universities and Unemployment 15

Village Health—*By Ph. D.* .. 245

Welfare Schemes and Villagers 455

Index of "Ends & Sayings" Paragraphs

"A Design for Fighting" .. 400
Ancient India's cultural influence 198
Ancients' contribution to Truth, The 478
Anti-Discrimination Bill in New York State 198
Arab contribution to Western culture 439
Art and music in Indian education 38

"Battle of the Educators, The" 279
"Books as Bridges": Mr. Winant on 358
Business and the service ideal: Sir C. D. Deshmukh on .. 39

Capital punishment 39
Child education 120
Child welfare in the U. S. A. .. 200
Christianity or justice? .. 37
Communal educational institutions 119
Communalism in University appointments: Sir Mirza Ismail on 38
Council on African Affairs .. 77
Cow in India, The 158
Cultural Co-operation: Keynote of the Coming Age 239
"Cultural Union" 399

East and West relations: Pandit Iqbal Narain Gurtu on 39
Education: Dr. Zakir Husain on 238
Education for freedom: K. M. Panikkar on 79
Education for life: Gandhiji on 38
Education for women: Importance of 318
Education, girls': Shri C. Rajagopalachari on 357
Education of Indian Masses: Mr. Syed Nurullah on .. 157
Education in Menander's Mirror 280
Education, proposed World Conference on 200
Educational reconstruction: Dr. Radhabinod Pal on 357
Ethical approach to future problems 76

France's cultural resistance .. 117
Fundamentals of rural uplift: K. G. Mashruwala on .. 199

Gokhale Institute of Public Affairs, Bangalore 199

Hindustani Culture Society, Allahabad 197
Hiriyanna, Prof. M., honoured. 278
Homœopathy in India.. .. 480

India's cultural heritage: Shri S. V. Ramamurti on .. 238
India's genius—Universality: Sarojini Naidu on 76
India's industrialisation: Bharatan Kumarappa on . 159, 317
India's medical needs: Dr. Jivraj Mehta on 79
Infant mortality in Gujarat .. 398
International post-war settlement: Leonard Woolf on .. 77
"International Rôle of the Film, The" 439

"Man's Most Creative Years": Harvey C. Lehman on .. 160

"Menander's Mirror" 117
Mookerji, Prof. Radha Kumud, honoured 278
Moral problem of our day: Benedetto Croce on 320
Mysticism—What it is 80

New Political theory needed .. 78
Nutrition of Indian children: Dr. G. Arbour Stephens on .. 319

P. E. N. All-India Writers' Conference 398
Peoples of India 40
Platonic Academy of Florence, The 319
Politics and culture: Dr. W. D. Lamont on 240

Race relations in the U. S. A. .. 359
Responsibility for one's government 360
Roshni 118
Rural handicaps: Shrimati Kamaladevi on 239

Sanskrit studies: Mr. Justice Patanjali Sastri on 19
Scientific research and human welfare 78, 31
Scientist's moral responsibility, The 47
Shaw's religious faith 15
Sri Aurobindo's philosophy .. 47

Titles and bribery: J. B. Petit on 31

Unity and freedom: Sarojini Naidu on 11

Villages in national production plans 27

Watumull Foundation and international understanding 4
Willkie's *American Program* .. 12
"Women's Rôle in Civic Life": Shri U. M. Mirchandani on .. 15
"Worcester and the World" .. 35
World is one, The 47
"Youth and the Community" 39

Index of Names and Pseudonyms of Writers of Articles, Reviews and Correspondence

Altekar, M. D. 6
"Anup" 285
Arberry, A. J. 346
Aronson, Alex 131

B. P. H. 71
Barnabas, John 46
Bashyam, V. R. 424
Bax, Clifford 33, 472
Beresford, J. D. .. 147, 301
Bhattacharya, Bhabani 146, 271, 391, 475

C. B. 27
C. D. 19
Collis, John Stewart 73, 143, 188, 230, 43
Cross, Elizabeth 21

Daena 435

E. M. H. 70, 110, 112, 195, 236, 315, 42
Eldridge, Paul 32
Eswar, N. V. 11

Ex-Student, An 145

Fausset, Hugh I'A. 68, 107, 148, 353, 386, 390, 474
Fox, R. M. 52, 441
Frere, Mary 56
Fyfe, Hamilton.. .. 351, 361
Fyzee, A. A. A. 190

G. M. 70, 112, 153, 154, 156, 190, 192, 273, 409, 428, 438
Gajendragadkar, A. B. .. 173
Gangoly, O. C. 16
Ganguli, J. M. 134
Garbett, Colin 410
George, S. K. 350, 473
Gode, P. K. .. 201, 352, 476
Godwin, George 30, 71, 274, 456
Goetz, Hermann 258
Gopal, Madan .. 237, 381, 437
Gore, N. A. 35, 113
Gundappa, D. V. 415

Harris, Hugh 241, 297
Harris, James 41
Henderson, Philip 392
Hewlett, Dorothy .. 110, 389
Hogan, J. P. .. 34, 149, 180, 193, 312, 354
Houghton, Claude 349
Howell, B. P. 66, 109, 152, 185, 195
Howell, Philip 438, 463
Humphreys, Christmas .. 375

Inamdar, V. M... 72, 112, 114, 191, 314
Iyengar, K. R. Srinivasa 192, 354
Iyer, V. Subrahmanya.. .. 59

J. C. M... 75
Janaki, M. A. 313, 369
Johnson, Paul E. 281

Kenmare, Dallas 73
Khaliq, Ashikally 150
Kibe, M. V. 169, 393
Kumarappa, Bharatan .. 265

Mairet, Philip 347
Malkani, G. R. 141, 269
Mallik, Gurdial.. .. 104, 138
Marshall, Leslie 116
Mathur, B. S. 316
Mégroz, R. L. 1, 177, 305
Mehendale, M. A. 275
Mehta, N. C. 336
Merrill, Katherine 90
Modak, Cyril 182
Moore, Laurence E. .. 100, 460
Moyal, Munir Abdallah 11, 291
Murray, D. L. 234
Murry, J. Middleton 224

Nagasubrahmanyam, H. .. 74
Naidu, P. S. 81, 395
Narahari, H. G. 341
Nikam, N. A. 303

O. 308, 311
Oldfield, Josiah.. 332

Ph. D. 189, 196, 245
Pickard, W. B. Bashyr 121, 468
Pusalker, A. D. 114

Raju, P. T... 477
Rao, P. Nagaraja 252
Rao, R. V. 286
Ray, Irene R. 232, 434
Ray, Lila 326
Roberts, William H. .. 246, 445
Roth, Cecil 432
Row, Kshamabai .. 69, 162
Ruckmini, M. A. 195

Saran, Iswar 405
Sarma, D. S. 23

Sarma, R. Naga Raja 235
Sastri, T. R. Venkatarama .. 221
Saurat, Denis 401
Shah, P. G. 183
Sideropoulo, Euphrosyne .. 86
Sidhanta, N. K. 345
Stoll, Dennis Gray 31, 36, 151, 310, 356, 451
Student of Theosophy, A .. 256, 295
Taraporewala, Irach J. S. .. 124
Thomas, R. S. 214
V. M. I. 35, 153, 194, 196, 272, 275, 315
Vahiduddin, S. 355
W. E. W. 191
Wadia, A. R. 207, 429
Ward, R. H. 155, 313
Wescott, Hervey 26

ULT LIBRARY
BANGALORE.
Accn. No. 139